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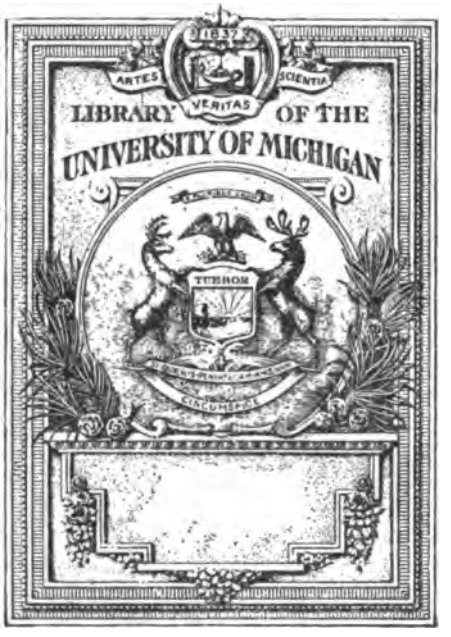
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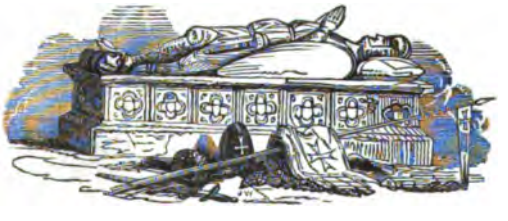
Translated from the French,

By

Sir Gilbert Hay, Knight.

From the Manuscript in the

Library at Abbotsford.



Edinburgh: M.DCCC.XLVII.



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OF

The Abbotsford Club,

THIS SPECIMEN

OF THE

EARLY LITERATURE OF SCOTLAND,

NOW FIRST PRINTED,

IS DEDICATED AND PRESENTED

BY THEIR OBEDIENT SERVANT,

BERIAH BOTFIELD.

Norton Hall, January 1, 1847.

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PREFACE.

THE Literature of Scotland, during the Fifteenth Century, is entitled to a much greater share of attention than it has hitherto received; more especially, as it is a period in which the contemporary Literature of England is comparatively so devoid of interest. Among the persons who then flourished, and to whom but a scanty share of justice has been awarded, we may reckon Sir GILBERT HAY, KNIGHT. Dunbar the Scotish Poet,[1] who adorned the reign of James the Fourth, in his "Lament for the Death of the Makars" or Poets, includes the name of Hay; so likewise does Sir David Lyndesay, in the reign of James the Fifth; but no other writer seems to have been aware that such an author had ever existed, until we reach the year 1722, when there appeared the Third Volume of "The Lives and Characters of the most Eminent Writers of the Scots Nation, &c. By GEORGE MACKENZIE, M. D."[2]

[1] Dunbar's Poems, by Laing, vol. i. pp. 42, 214, Edin. 1834, 2 vols. post 8vo.

[2] This work extends to 3 volumes in folio. Vol. I. was published at Edinburgh in 1708; Vol. II. in 1711; Vol. III. in 1722. This volume contains a List of nearly 600 Subscribers. On the title of a MS. which belonged to Robert Myln, the Genealogist, he makes a reference to a Life of Dr Thomas Reid, among "the schedules of Dr Mackenzie's 4th Volume of Lives." Whether such "schedules" still exist, is uncertain.

This volume, the last which the author lived to publish,[1] commences with "The Life of Sir Gilbert Hay, Chamberlain to Charles VI. King of France." It extends to eight folio pages, and furnishes a suitable specimen of Mackenzie's mode of constructing biography. It commences with the following paragraphs:—

"The Hayes are ſaid to have their firſt riſe from a very noble and heroick action, about the year of our Lord 980, in the reign of Kenneth III., as we have ſhown in the Life of that Prince, in the ſecond volume of this Work, pag. 60. But whatever truth be in this, it is certain that this is one of the moſt noble and ancient Families in Scotland, and that ever ſince the reign of King Robert Bruce, they have been Lord High Conſtables of Scotland: That Prince, for the faithful ſervice and loyalty of Robert Lord Hay, declar'd them heritable Conſtables of Scotland, about the year 1310.

"From this noble and Ancient Family our author was deſcended, of whom I have no other account to give, but that he was born in the North of Scotland, brought up at the Univerſity of Aberdeen, where, after he had finiſhed the courſe of his ſtudies in Philoſophy, he commenced Maſter of Arts, went over to France, where he ſtudied the Laws, and was Batchelor of the Canon Law, and for his great merit, obtained the honour of Knighthood, and was made Chamberlain to Charles VI. King of France; upon whoſe death he returned to Scotland, and was in great favour and eſteem with William Earl of Orkney, and Lord High Chancellor of Scotland, at whoſe deſire he tranſlated, from the French into Scots, Dr Bonnet's Book of Battles in the Year of our Lord 1456.

"As for our Author, 'tis probable that he died towards the latter end of the 14th century; and from his performance it appears that he was well ſeen in the Civil, Canon, and Military Laws; and had he not been a

[1] Dr George Mackenzie, was born on the 10th December 1669. He was the son of the Hon. Colin Mackenzie, second son of George, second Earl of Seaforth, and of Jean, daughter of Dr Robert Laurie, Bishop of Brechin. He died at Fortrose, on the 28th November 1725.—(Caledonian Mercury, Dec. 16, 1725.)

perſon of ſingular merit and worth, he had not raiſed himſelf to the dignities that he attain'd to."

These paragraphs contain the whole biographical portion of the "Life," contained in his eight folio pages,—the Author's practice being that of introducing some extraneous matter suggested by, but not connected with the subject of the biography. But in the passages quoted the Author's usual carelessness or ignorance is very apparent. His statements of matters of fact, indeed, are never to be relied upon, being seldom confirmed, and often contradicted by better authorities, and instead of a work of National importance, deserving the liberal patronage it received, it is altogether worthless. Thus Mackenzie might have known, that if Hay was "brought up," and "commenced Master of Arts," at a University in Scotland, it could not have been at Aberdeen, which was not founded until the year 1494; and that if Hay was Chamberlain to a King of France, it could not have been Charles the Sixth, whose reign extended from the year 1380 to 1422. The concluding notice of the supposed time of Hay's death, "towards the latter end of the 14th century," is obviously a clerical error for the 15th century. Instead, however, of favouring the reader with an abridged history of the Kings of France, or some other discursive topic, Dr Mackenzie has in this instance deviated from his ordinary practice, and given a careful and detailed analysis of a Manuscript volume in his own possession, containing three works translated from the French by Sir Gilbert Hay; and this may be instanced as one of the few actual contributions to the Literary History of Scotland, contained in his three folio volumes. It may here be quoted, omitting a somewhat confused and inaccurate account of the original author Honorè Bonnor or Bonnet, Prior of Sallon.

"The firſt Book (he ſays,) contains 10 Chapters, wherein the Author gives the definition of War, according to the Doctors of Civil and Canon Law, and ſhows that it had its firſt riſe in Heaven betwixt God and his rebellious Angels; then he treats of the bypaſt perſecutions of the Church by way of commentary upon S. John's Viſion of the five Angels in the Revelation, and ſpeaking of the fourth Angel, he acknowledges, That there was a woman that was choſen Pope and

that ſhe was an Engliſh woman: And after Leon, ſays our tranſlator, "was choſen a woman Pape, not wittand that ſhe was a woman, the quhilk was of England born."

"The ſecond Book contains 18 Chapters, wherein he treats of the deſtruction of the Four great Empires of the World: The Babylonian begun in the eaſt, in the time of Abraham; the Carthaginian begun in the time of the Judges; the Macedonian begun in the time of the Maccabees; and that of the Roman begun in the time of Achan King of Judea: But he more particularly inſiſts upon the Roman Empire, and ſhews when the city of Rome was firſt founded, when they begun their Government by Kings, Senators, Conſuls, and Emperors, and of their moſt memorable or remarkable actions, of the actions of Alexander the Great, and the deſtruction of the Carthaginian Empire; and concludes with an account of the firſt riſe of government or juriſdiction amongſt men, and who were the firſt Governors or Judges.

"The third Book contains 10 Chapters, wherein he treats of the lawfulneſs of making of War, and if it be poſſible for mankind to live without it; how men know when they are juſtly compell'd to make war; what the marks of true valour and cowardice are; what puniſhment is due to thoſe that leave the army, without aſking permiſſion of their commanders, or fight the enemy, without the orders of their commanders.

"The fourth Book contains 155 Chapters, wherein he treats of the lawful Grounds of War, eſpecially amongſt Chriſtians againſt the Turks, and all Infidels; whether the Emperor can lawfully declare War againſt the Pope and the Church, and whether the Pope may make War againſt him; concerning the Duties of Knights, and for what reaſons they ought to be puniſhed; concerning the Duties of Generals, and if, when they are taken in battle, they ought to loſe their lives or not; whether ſtrength or force be a moral, cardinal, or natural virtue; whether Priſoners that are taken in War belong to thoſe that take them, or to the Princes to whom the armies in which they are taken belongs; whether Vaſſals ſhould ſerve in the army upon their own or their Prince's expences; if a Baron be obliged to ſerve his King but only in his own wars; whether two Barons having war againſt one another, their men are obliged to aſſiſt either of them till they receive orders from their King and reſpective Lords; whether we are bound to defend our neighbours with arms and men when invaded by others, and what the perſons are that are obliged to defend one another, and particularly how the vaſſal is obliged to defend his Lord, the ſon his father, by the law of Juſtice; whether he is more bound to defend his father or natural Prince; whether a Clergyman is bound moſt to aſſiſt his father or his Biſhop, when a war is declared betwixt them; whether men may make a defenſive war for their temporal goods lawfully conquiſh'd; whether Prieſts and Clerks may defend their goods by force of

arms; whether arms lent and loſt in the field of battle ought to be reſtored; whether arms and horſes hired and loſt in battle ought to be reſtored; whether a Knight being robbed in his King's ſervice, he or his King ought to purſue the robbers; whether a man that goes to the wars uncharg'd ought to take wages; whether a Knight ſerving a King uncharg'd, may lawfully aſk wages of him; whether, when the King of Spain ſends aſſiſtance to the King of France, he ought to aſk wages of him; whether a man that goes to the wars out of vain glory, ought to aſk wages by the law of Arms; whether a Captain that is robbed obeying his Lord's commands, his Lord ought to reſtore him his goods or not; whether a man going to the wars for covetouſneſs and robbery, ought to demand wages; whether a Prieſt or Clergyman may lawfully go to the war or not, concerning the time that men ought to be paid their wages that go to the wars; whether a Warriour that obtains leave to divert and recreat himſelf for ſome time, ſhould receive wages for that time; whether a Knight that has taken wages of a King for a year's ſervice, and after three months goes to the ſervice of another Prince, ought to receive wages for the time that he has ſerved; whether a Soldier that has been paid by a Prince for a year's ſervice, may ſubſtitute another in his place; whether a Captain may ſend any of his men away, after he has muſtered them in the fields before his Prince; whether a Soldier falling ſick in the wars may lawfully aſk his wages for all the time that he had been ſick; how the goods or ſpoil that is gained by the army ought to be parted amongſt the Soldiers; whether a man may lawfully keep what he takes from a robber that was deſigned to rob him on the highway; of the lawfulneſs of the war that is made betwixt two cities that hold of no Sovereign; whether a man may kill a priſoner that delivers himſelf voluntarly; whether by the Law of Arms, a man may take a ranſom of gold or money from his priſoner; whether in a war betwixt England and France, the French may lawfully ſeize upon the goods of the Engliſh huſbandmen, and detain their perſons priſoners; whether one King may overcome another King lawfully by craft and ſubtilty; whether it be lawful to fight upon a holyday; whether, when one man wrongs another, he may lawfully recover his own by war or force, before he purſues him legally; whether a Knight that dies in battle, in his Prince's ſervice, is ſure of his ſalvation; whether the righteous or ſinners are the moſt powerful in battle; why there are ſo many wars in the world; whether one that is taken priſoner, and ſworn to keep priſon, may lawfully break it, and make his eſcape, if he finds occaſion; whether one that is taken priſoner, and put in a cloſe dark room, and makes his eſcape, may be ſaid to break priſon? Whether a man that's promiſed ſafe conduct from one place to another, but has neglected to capitulate for his ſafe return, may be lawfully detained priſoner? Whether a man that has ſafe conduct promiſed to him

and his attendants, can bring alongſt with him a greater man than he himſelf is? If a man be taken priſoner upon another's ſafe conduct, whether he that had the ſafe conduct be obliged to relieve him upon his own charges? If a man having liberty to go out of priſon, on condition that he ſhould return upon ſuch a day, re-enters again into the priſon, fails in the day, how he ſhould be puniſhed? Whether it be lawful for one Prince to refuſe another, with whom he is at peace, paſſage thorow his country? Whether Churchmen ſhould pay taxes, tributes, and impoſitions to Secular Kings and Princes? If the Church ſhould make war againſt the Jews? If a man may defend his wife by force of arms? If a brother may defend his brother by force of arms? When a Baron is a vaſſal to two Lords of different countries, that have both of them war, whom of them he ought to ſerve? When a Baron is a vaſſal to two Lords that make war upon one another, whom of them he ought to obey? When a man is a burgeſs in two cities that make war againſt one another, which of them he ought to obey? Whether a man that is in bondage or in ſlavery be obliged to go to the wars with his lord and maſter? Whether a man may be compelled to go to the wars? If one man fairly wounds another, and he wounds him again, whether he ought to be puniſhed for the ſame? If a bondman or ſlave kills another by his maſter's command, whether he ought to be puniſhed for the ſame? Whether a bondman or ſlave may defend himſelf againſt his lord and maſter that deſigns to kill him? Whether a Monk may defend himſelf againſt his Abbot who deſigns to kill him? Whether the ſon may lawfully defend himſelf againſt the father who deſigns to kill him? Whether a man may lawfully defend himſelf againſt his judge? Whether a man, being baniſhed the realm, and returning again without permiſſion, when people ſet upon him to take him, if he ought to defend himſelf? Whether a Prieſt that is aſſaulted carrying the Lord's Body (or the Sacrament) alongſt with him, ought to lay it down and defend himſelf? If a man that is innocent ought to be puniſhed by way of repriſal for the guilty? And how Princes ought to behave themſelves in the cases of repriſals? How repriſals ſhould be made againſt a city that owes allegiance to no Sovereign? If all lords or maſters may make repriſals? How and for what reaſon it may be ſaid that the King of France is no ways ſubject to the Emperor? Whether the King of England be in any manner of way ſubject to the Empire? Whether repriſals can be granted to a Burgeſs that's living at Paris, and robbed in his return to Paris, for recovering the money or goods that he has been deprived of in another Prince's dominions? Whether an Engliſh ſtudent at the Univerſity of Paris may be detained priſoner when a war is declared betwixt the two Nations? Whether a ſervant ſhould enjoy the privileges that his maſter has? Whether an Engliſhman coming to Paris to viſit his ſon, ſtudent at that Univerſity, in time of war, may be

detain'd priſoner? Whether an Engliſhman coming to viſit his brother at the Univerſity may be detained priſoner? Whether a ſtudent may be impriſoned by way of repriſal? Whether a mad man may be detained and ranſomed in the wars? Whether a mad man returning to his ſenſes may be detained priſoner? Whether by the law of arms an old man may be detained priſoner? Whether by the law of arms a child may be taken and detained priſoner? Whether by the law of arms a blind man may be detained priſoner? Whether an Ambaſſador coming to viſit a King may lead any of his enemies thorow his country? Whether a Biſhop may be taken and detained priſoner? Whether any Churchman may be taken by way of repriſal? Whether pilgrims may be made priſoners by the law of arms? What things in time of war have ſafe conduct, without liberty aſked at the Prince? Whether, in time of war, the aſs and the ox is free? Whether the huſbandman's ſervant enjoys, by the law of arms, the ſame privilege with himſelf? Whether, in time of war, it be lawful to build caſtles and walled towns? How they ought to be puniſhed that breaks the ſafe conduct or aſſurance of a Prince? Whether a great Lord, or any in a meaner dignity, ought to truſt in a ſafe conduct? Whether a Chriſtian King may lawfully give a ſafe conduct to a Saracen King or any other Infidel Prince? Whether, if two Lords make peace, and the one breaks it, the other ought to break it likewiſe? Whether it be better to fight faſting, or before meat or after meat? Whether battle ought to be ſet before ladies? And if Queen Jonat of Naples had right in her war againſt Lewis King of Sicily?

"Then he proves that duelling is againſt all manner of laws; yet he gives ſeventeen different caſes, wherein by the laws of Lombardy 'tis lawful. Then he treats of thoſe who fight for their principles in duels, and how far that is lawful: Then of the form and oath that is taken by thoſe that fight in liſts or combats; Whether a man that is ſuperannuate may ſubſtitute another to fight for him in battle? If any of the company breaks his ſword, if another ſhould be given unto him? If the Lord or Judge cannot diſcern on the firſt day who has the advantage in the field; if he be obliged to return on the ſecond day, and enter the liſts as before, which of the parties ought to begin the fight? If he that is overcome ought to pay the other the damages, tho' the King ſhould pardon them? If a man is overcome in duelling, if he may be afterwards accuſed in law? Whether, if the company pleaſes, they may fight in plain field, without barriers? How they ſhould be puniſhed that owns their crime, and is openly overcome? Whether, when one Knight chalenges another, he may be allowed to repent and recall his chalenge?

"Then our Author treats of arms and banners in general and particularly, and proceeds to the anſwering of the following Queſtions: If a man at his own pleaſure may

make choice of another man's coat of arms? If a German finds a Frenchman in the field bearing the ſame coat of arms with him, if he ought to appeal him to a combat? How they ought to be puniſhed that aſſume the arms of others?

" Then he treats of all the different colours uſ'd in Herauldry, and of all the different rules and conditions that are to be obſerved in fighting of duels: And concludes with the duties incumbent upon Emperors, Kings, and Princes; which he ends with theſe words:

" EXPLICIT LIBER BELLORUM, SED POTIUS DOLORUM,
UT RECITAT DOCTOR IN PLURIBUS.

" Next to this follows our Author's tranſlation of Dr Bonet's Book of Chevalry or Knighthood, which contains eight Chapters: In the firſt Chapter he tells us, how that a Batchelor, Squire of Honour, travelling to the Coronation of a great Prince, with an intention to take upon him the Order of Knighthood, he went aſtray in a wilderneſs, where he happened to light upon a hermitage, in which lived an old and venerable Knight, that had forſaken the world for the love of God; and how this old Knight taught the Squire all the points of honour, and all that belonged to the duty of a Knight, which is the ſubject matter of all the following Chapters; where in the ſecond Chapter, he, the old Knight ſhows, how he ought to receive that high Order, and how he ought firſt to be inſtructed in every thing that belongs to it. The third contains all the duties of a Knight. The fourth contains their form of examination, and how he ought to be examined before he receives the Order. The fifth contains directions for him at the receiving of the Order, and the form of giving it. In the ſixth is explained the ſignification of the Arms of Knighthood. In the ſeventh he ſhows the many advantages that Knights have above others by this honourable Order; and the laſt ſhows the great reſpect that ought to be ſhown to all that Order, —ending with theſe words,

" EXPLICIT L'ORDRE DE CHEVALRIE.

" After this follows our Author's tranſlation of Dr Bonet's Book of Government of Princes, which is a tranſlation of Ariſtotle's Politics, and contains 40 Chapters, with a Prologue, ſhewing into how many languages it had been tranſlated, and how it was firſt found in the Temple of the Sun, built by Eſculapius. Then follows a tranſlation of King Alexander the Great's letter to Ariſtotle, after his conqueſt of Perſia, with Ariſtotle's anſwer, and two other letters of King Alexander's and Ariſtotle's."

The Manuscript, of which the preceding was an analysis, is not mentioned in any more recent work, and as it could not be traced in any public repository, it was considered to be irrecoverably lost. But in the "Catalogue of the Library at Abbotsford," printed in 1838, at page 232, there occurs the following title:—

"*Here begynnys the buke call't the Buke of the Law of Armys, the quhilk was compilit be a notable man, Doctour in Decrees, callit Bennet, prioure of Sallan, &c.* MS. *fol.*"

This title attracted the notice of Mr Laing, Secretary of the Bannatyne Club, who conjectured it might prove to be a copy of the work described by Mackenzie. To ascertain this point, he made an application for the use of the volume, through Isaac Bayley, Esq.; which being courteously granted, it was no difficult matter to perceive that this was the identical Manuscript which Dr George Mackenzie had possessed. As the volume itself furnishes no indication on this head, we can only conjecture that it may have fallen into Sir Walter Scott's hands, either by purchase at a sale, or as a present from some of his friends. But we may conclude, that had Sir Walter been aware of the peculiar interest and curiosity of the volume, he would have pointed it out, and some use of it have been made during the latter period of his life.

The Manuscript in question is a large folio of 132 leaves,[1] on lombard paper, written in a very distinct hand, about the end of the 15th century. It is in the original wooden boards, in perfect preservation, and contains, repeated in different parts of the volume, autograph signatures of "W. Sanclair of Roislin," "Oliver Sinclar of Rosling, knycht," and "W. Sanclair of Roislin, knecht."

[1] The last three leaves contain a transcript of two articles unconnected with the rest of the volume, viz.—"The Ordour of the processioun and bering of the Sacrament in Antuarpe the first day of Junij the ȝeir of God I^{m} V^{o} lxij." And a Letter or Testimonial from Thomas Bishop of Orkney in 1446, addressed to the King of Norwege, respecting the Genealogy of William of Sanctclare, Erle of Orchadie, &c. (the ancestor of the St Clairs of Roslin,) "Translatit out of Latin into Scottis, be me, Deine Thomas Gwld, Monk of Newbothill," in the year 1554.

It consists of three distinct works :—

I. The Buke of Batailles.
II. The Buke of the Order of Knyghthede.
III. The Buke of the Governance of Princes.

To have published the entire volume was considered to be altogether inexpedient, on account of its great extent. Yet not wishing it to remain in comparative obscurity, I readily acceded to Mr Laing's suggestion, in selecting the second of these Works, which forms a distinct treatise by itself, as my contribution to the objects of the Abbotsford Club ; at the same time subjoining in the Appendix such Specimens of the two other Works as should satisfy all reasonable curiosity. In this way, I hope that whatever is really valuable or interesting in the MS. has been put into an accessible shape, in order to exhibit and preserve from casual destruction ONE OF THE EARLIEST EXISTING SPECIMENS of Scotish prose composition.

A brief account of the Originals may here be given, before endeavouring to throw some light on the life and character of the Translator.

I. THE BUKE OF BATAILLES.

This well known and popular work forms the first and largest portion of the Abbotsford Manuscript. No English version of it is known. In the Appendix will be found the Prologue, the Table of the Chapters in the different Books, and some other Extracts, which may be compared with the corresponding passages, here copied from one of the later editions of the original Work, which bears the following title :—

"Larbre de Batailles.

" Sensuyt larbre des batailles qui traicte de plusieurs choses comme de leglise. Et aussi des faictz de la guerre. Et aussi comment on si doyt

gouuerner. Imprime nouuellement a Lyon. (Design cut in wood.) ¶ On les vend a Lyon au pres de nostre dame de confort cheulz Oliuier Arnoullet." 4to. black letter, Sign. A. to M. six, in eights.

¶ CY COMMENCE LE PROLOGUE DU LIURE INTITULE LARBRE DES BATAILLES FAICT ET COMPOSE PAR VNG VENERABLE ET RELIGIEUSE PERSONNE MAISTRE HONNORE BONHOR, PRIEUR DE SALON, ET DOCTEUR EN DECRET.

A LA ſaincte couronne de France en laquelle auiourdhuy par lordonnance de Dieu regne Charles cinqueſme de ce nom tres bien ayme et par tout le monde redoubte ſoit donne loz, gloire, et victoire ſur toutes ſeigneuries terriennes. Tres hault Prince, ie ſuis nomme par mon droict nom HONNORE BONHOR Prieur de Salon, indigne docteur en decret, ſouuenteffoys ay eu en voulente de faire et compiller, ſelon mon debile entendement, ce petit liure a lhonneur de Dieu premierement de ſa benoiſte Mere, et de voſtre haulte ſeigneurie Sire. Et les raiſons qui mont eſmeu et incite a ce faire ſont aſſez bonnes, ſelon mon aduis.

Premierement, leſtat de Saincte Egliſe eſt en telle tribulation et perplexite que ſi Dieu ny mect remede et voſtre Seigneurie, laquelle eſt acouſtumee de acheuer et mettre affin les chieres aduantures de la foy Creſtienne, ie ny voy voye ne chemin comme y puiſſe eſtre miſe bonne ne briefue accordance.

La Deuzieſme raiſon ſi eſt, que voyez toute Chreſtiente ſi greuee de guerres, haynes, larrecins et diſcentions, que a grant peine peut on nommer vng petit pays ſoit une conte ou duche qui bien ſoyt en paix.

La Tierce raiſon ſi eſt, que la terre de Prouuence dont ie ſuis ne et nourry eſt de preſent tellement atournee par le changement de noble ſeigneurie et pour les diverſitez doppinions qui ſont entre les nobles et le communes que a grant paine pourroit homme tant fuſt ſaige racompter les maulx que les gens du pays pour ce debat ſeuffrent.

La Quarte raiſon eſt, que ie conſidere pluſieurs choſes dictes de grans clercz modernees que bien penſent entendre les Prophecies anciennes parlans des maulx preſens et dient que vng de la haulte lignee de France doit eſtre celluy par qui les remdes ſeront donnez au ſiecle trauailant, et mis en grande peſtitance pour leſquelles raiſons me ſuis efforce de faire aulcune choſe nouuelle affin que voſtre ieuneſſe ſoit informee de pluſieurs entendemens de la ſaincte eſcripture et auſſi affin que voſtre perſonne ſoit plus adonnee de faire ſecours a la ſaincte foy de Ieſu Criſt et faire que les Prophecies qui ſentendent de voſtre digne perſonne et eſcriptures ſoyent verifiez par voz bonne œuures ſi vous ſupplie mon tres hault Seigneur que rien que ie die en ce liure ne

vueillez meſpriſer car ce que iay mis en luy prent ſon fondement ſus le droit canon et civil et ſus naturelle philoſophie, qui neſt aultre choſe que raiſon de nature et aura nom ceſtuy liure LARBRE DES BATAILLES pour fournir lequel liure me fault trouuer matiere condecente a ce faire, ſi meſt venu en ymaginacion faire vng Arbre de Dueill, au deſſus duquel pourrez veoir les regnes de Saincte Egliſe en grandes et merueilleuſes tribulations. Apres pourrez veoir la grande diſcention qui eſt auiourdhuy entre les Roys et Princes Creſtiens. Pareillement pourrez veoir le grande diſcencion et murmure qui eſt entre les Nobles et les Communes. Et deuiſeray mon Liure en quatre parties principalles ainſi comme a plain eſt cy apres declaire dont en la premiere partie ſera faicte mention des tribulations de l'egliſe jadis paſſees devant l'advenement de Jeſu Chriſt noſtre Sauveur. En la ſeconde partie ſera traicte de la deſtruction des quatre grans royaulmes jadis. En la tierce partie ſera traicte des batailles en general. En la quarte partie ſera dit du battailles en ſpecial.

. . . . . .

¶ QUELLES CHOSES APPARTIENNENT ESTRE FAICTES A TOUS BONS ROYS ET PRINCES.
CHAPITRE CLXXVI.

OR diſons aulcune choſe des Roys pource que apres Lempereux ilz ſont les plus honnorez ſur tous les aultres Princes. Et encores ce nom cy de Roy ſelon la Saincte Eſcripture ſembleroit eſtre de plus grande excellence que le nom de Lempereur, car noſtre Seigneur ſe nomme et appelle en pluſieurs lieux et endroitz de la ſaincte Eſcripture Roy des Roys et Seigneur de Seigneurs.

Item, le benoiſt filz de Dieu en aulcuns lieux de la Saincte Eſcripture eſt appele filz du Roy Dauid par humanite. Et ainſi par excellence de ce nom de Roy appellons nous de lignage royal. Et en oultre ſelon la doctrine et enſeignement de Monſeigneur, Sainct Paul Apoſtre qui preſchoit au peuple en leur admoneſtant que pour lhonneur et reuerence de Dieu ilz fuſſent ſoubmys a toute creature humaine et en eſpecial au Roy comme au plus noble et excellent de tous les aultres meſmement en approuuant la dignite de ce nom de Roy.

. . . . . .

Et pour dire aulcun bon notable auquel ieunes Roys puiſſent prendre plaiſir. Roy qui veult eſtre bon guerroyer ſur ſaige fier et couraigeux, et de ſe gens il ſoit ſeigneur, comme de quaille eſpreuier, et ſoit miſericors et rigoureux quant eſt beſoing, et que au beſoing ſoit le premier ſe darmes veult eſtre eureux. Pour retourner a noſtre propos, &c.

. . . . . .

Moult daultres belles et notables choſes appartenans a tous bons Roys et Princes pourroye encores dire et aſſez trouuer. Mais pour le preſent ie ne penſe plus riens a eſcripre en ce liure, car ien ſuis tout laſſe. Toutesfoys le temps viendra ſe Dieu me donne eſpace de viure que ie eſcripray aulcunes choſes ſur les contenances de toutes perſonnes ſoyent eccleſiaſticques ou ſeculiers, hommes ou femmes ce qui leur eſt neceſſaire dauoir au plus pres que ie pourray de la Saincte Eſcripture et du droict eſcript ſelon les dignites de leur offices. Et ie prie humblement et deuotement a noſtre Seigneur, que par ſa ſaincte grace vous doint en telle maniere gouuerner voſtre Royaulme et la Saincte Couronne quil vous a commiſe que apres la fin il vous maine et conduyſe a la ſaincte gloire de Paradis qui iamais ne fauldra. Amen.

¶ Cy fine le liure intitule Larbre des Batailles.

In the Preface to the edition printed by Anthony Verard, at Paris, on the 8th of June 1493, there are several variations; and the sentence in which the name of the Author occurs runs thus—" Mon tres hault et redoubte Seigneur souvent j'ay eu voulente de faire ce present livre," omitting the name altogether. The last Chapter of the work is numbered cxxxxii in Verard's edition, and ends in the same manner as the other.

Of the original Work there are numerous Manuscript copies, and also several early printed editions; but these, as an eminent French Antiquary remarks, are " toutes rares, toutes fautives et defecteuses." In Verard's edition, for instance, the name of Charles VI., to whom the Author dedicated the work, is changed to Charles VIII., in order to pay a compliment to the reigning Sovereign; and in these editions the Author's name is given as Honoré Bonner, instead of Bonnet. The terms of the Author's dedication, (says M. Paulin Paris,) carry us naturally to the first years of the arrival of Louis II. of Anjou to the Sovereignty of Provence, that is to say, from 1384 to 1390. Charles VI., the conqueror of Rosbec, was still young, and the schism of the Church had reached its point of the greatest violence.

M. Paris's analysis of the work is very concise, and may be quoted in his own words:—"L'Arbre d' Honoré Bonnet présente quatre branches principales, 1°. L'Eglise en schisme. 2°. Les Rois en guerre. 3°. Les

Grandes en dissension. 4°. Les Peuples en révolte. Mais l'auteur paroît fort peu soucieux de suivre un ordre quelconque dans son travail. Après avoir dans les premiers chapitres appliqué la prophétie des cinq Anges de l'Apocalypse à l'Histoire Ecclésiastique du XIV^e^ siècle, il résume les fastes de l'antiquité, puis enfin expose la théorie du comportement des Armes, des droits et des devoirs de tous les vassaux, chevaliers et gens de guerre."[1]

The author HONORE' BONNET, was a Monk in the Abbey of Ile-Barbe of Lyons, and Prior of Salon in Provence. His name, which is often given as Bonnor, or Bonhor, or Bonnoz, has been ascertained, from an examination of nearly twenty ancient Manuscripts in the Royal Library at Paris, to have been BONNET. A Provençal translation, made in the year 1429 by order of Mossen Ramon de Culdes, is preserved in the same collection, No. 7450; and also a translation in the Catalan dialect, MS. No. 7807. There is some indication of Caxton having translated in part the work in the year 1490, but no copy is known to exist.[2] The original work was first printed at Lyons, by Barthelemy Buyer, 1477, folio; and another edition at Lyons in 1481. It was again printed at Paris, by Anthoine Verard, 1493, folio, of which there is, in the Royal Library at Paris, a magnificent copy printed upon Vellum, with illustrations,—the first representing Charles VIII. receiving the work from Verard the printer, who, as already noticed, had substituted the name of the reigning Monarch instead of Charles VI. of France, at whose request the work was originally written. Van Praet[3] describes this copy, and mentions two other copies on Vellum, but neither of them perfect. The discrepancies existing between the early manuscript and printed copies will readily explain the variations, which will be obvious upon comparing Sir Gilbert Hay's translation with the preceding extracts. It must also be confessed, that to a modern

[1] Les Manuscrits François de la Bibliothéque du Roi: par A. Paulin Paris, vol. v. p. 103.

[2] See Lewis's Life of Caxton, p. 81.

[3] Catalogue des Livres imprimés sur Vélin, de la Bibliothéque du Roi, tome iii. p. 81.

reader Bonnet's Book of Battles is sufficiently tedious and uninteresting; and it need excite no surprize that the Author, as he admits in his concluding chapter, having wearied himself with his task, broke off abruptly —" Mais pour le present je ne pense plus riens a escripre en ce Livre, *car j'en suis tout lasse ;*" or, as Sir Gilbert Hay in his translation expresses it—" But in gude faith the Doctour sais, that he was *sa irkit of wryting*, that he mycht nocht as now, na mare tak on hand as to put in this buke of Bataillis," &c.

II. THE BUKE OF THE ORDER OF KNYGHTHOOD.

Although subjoined to " The Buke of Batailles," there is no evidence to show that it was written by the same Author. The original Work, entitled " LE LIVRE DE L' ORDRE DE CHEVALERIE," is anonymous. A copy of it is contained in a magnificent volume, written upon vellum, and illuminated for Henry VII. of England, which forms part of the Royal collection of Manuscripts in the British Museum (MSS. Bibl. Reg. 14 E. II. Art. 5). The Work also exists in a printed form, although now of great rarity. " L' Ordre de Chevalerie, auquel est contenue la maniere comment en doit, faire les Chevaliers, et de l' honneur qui à eux appartient, et de la dignité d'iceulx; compose par ung Chevalier, lequel en sa veillesse fut Hermite." Lyon, Vincent de Portunaris de Trine, 1510, in folio, black letter. It is, however, a proof of the great popularity of the Work, that a copy of it having fallen into the hands of our venerable Typographer, WILLIAM CAXTON, (who probably never heard of Sir Gilbert Hay's previous version,) he added this to his other translations from the French, and having printed his own translation, he addressed the volume to King Richard the Third. It has no date, but must have been printed about the year 1484; and his edition is acknowledged to be one of the rarest specimens of his press. Lewis in his Life of Caxton, 1737; Oldys in his British Librarian, 1738; Ames and Herbert in their Typographical Antiquities, 1749 and 1785; and Dibdin, in his enlarged edition of that work, 1810, and also in his

Bibliotheca Spenceriana, 1815, have each given a more or less detailed account of Caxton's translation.

In the Advocates' Library, Edinburgh, among the collection of MSS. which belonged to Sir James Balfour of Denmyln, Lord Lyon in the reign of Charles the First, there is a volume, to which he has prefixed this title, "Collectanea Domini Davidis Lyndesay de Monthe Militis Leonis Armorum Regis." This volume is described by Dr Leyden[1] in the Preface to his republication of "The Complaynt of Scotland," but he has confounded two persons of the same name, and who held the same office, at an interval of half a century. The volume, which contains nothing to identify it with Sir David Lyndesay the Poet, is here noticed, from containing a copy of "The Order of Knighthood," without the name of the translator. This is evidently a transcript from Caxton's printed volume, omitting the concluding Address to Richard the Third, in which Caxton introduces his own name as the translator; while the transcriber has used his own discretion in adapting the language to the Scotish orthography and dialect.

Dr Leyden passes over this portion of the MS. in a very summary manner, and strangely says, that it, along with "The Buke of Cote-Armouris," which immediately follows, in Lyndesay's MS., was transcribed from Dame Juliana Berners's Treatise on Hunting, Hawking, &c., which is usually known as the "Booke of St Albans."

The following extracts from the copy of Caxton's volume, in the British Museum, will be sufficient to convey to the reader some idea of the work itself; and to form a comparison of the English and Scotish versions. The first leaf is here given in black letter, line for line, in imitation of the original:—

[1] Edinburgh, 1801, p. 65.

¶ Here begynneth the Table of this present booke Intytled the Book of the ordre of chyualry or Knyghthode.

Unto the praysynge and dyuyne glorye of god / whiche is lord and souerayne kynge aboue and ouer alle thynges celestyal / and wordly / we begynne this book of the ordre of chyualry For to shewe that to the sygnefyaunce of god / the prynce almyghty whiche seygnoryeth aboue the seuen planettes / that make the cours celestyal / and haue power & seygnorye in gouernynge & ordeynynge the bodyes terrestre and erthely / that in lyke wyse owen the kynges prynces and grete lordes to haue puyssaunce and seygnory vpon the knyghtes / And the knytes by symylytude oughten to haue power and dominacion ouer the moyen peple And this booke conteyneth viij chapitres

¶ The fyrst chapytre sayth/ how a knyght beyng an Heremyte deuysed to the squyer the rule and ordre of chyualrye
¶ The second is of the beggynnynge of Chyualry
¶ The thyrd is of thoffyce of chyualry
¶ The fourthe of therammynacion/ that ought to be made to the esquyer whan he wylle entre in to the ordre of chyualry
¶ The fyfthe is in what maner the squyer ought to receyue chyualry
¶ The syxthe is of the sygnefyaunce of the armes longynge to a knyght al by ordre
¶ The seuenth of the custommes that apperteyne to a knyght
¶ The eyght is of the honour that oughte to be done to a knyght

¶ Thus endeth the table of the book of Chyualry

¶ Here after foloweth the mater and tenour of this ſaid Booke.

And the Fyrſt chapyter ſaith hou the good Heremyte deuyſed to the Eſquyer the Rule and ordre of Chyualrye.

A Contrey ther was in which it happed that a wyſe knyght whiche longe had mayntened the Ordre of Chyualrye/ And that by the force & nobleſſe of his hyghe courage and wyſedom and in auenturyng his body had mayntened warres juſtes & tornayes & in many batailles had had many noble victoryes & gloryous & by cauſe he sawe & thought in his corage y^t^ he myȝt not long lyue as he which by long tyme had ben by cours of nature nyghe unto his ende/ chaas to hym an heremytage/ For nature faylled in hym by age/ And hadde no power ne vertu to vſe armes as he was woned to do/ Soo that thenne his herytages/ & all his rycheſſes he lefte to his children/ and made his habytacion or dwellynge place in a greete wode habondaunt of watres and of grete trees/ and hygh berying fruytes of dyuerſe manyers/ And fledde the world/ by cauſe that the febleneſſe of his body in the whiche he was by old age fallen/

And that he diſhonoured not that/ whiche that in honourable thynges and aventurous hadde ben longe tyme honoured/

The ſame knyght thynkynge on the dethe/ remembryth the departynge fro this world in to that other/ and alſo thought of the ryght redoubtable ſentence of oure lord in the whiche hym behoued to come to the day of Jugement/ In one of the partyes of the ſame wode was a fayr medowe/ in whiche was a tree wel laden and charged of fruyte in his tyme/ of which the knyght lyued in the foreſt/ And vnder the ſame tree was a fontayne moche fayre and clere/ that arowſed and moyſted all the medowe/ And in the ſame place was the knyght acuſtomed to come euery daye for to preye and adoure God Almyghty/ To whome he rendryd thankynge of the honoure that he had done to him in this world alle the dayes of his lyf/ In that time it happed at the entryng of a ſtrong wynter/ that a kynge moche noble/ wyſe and ful of good cuſtommes/ ſente for many nobles/ by cauſe that he wold hold a grete courte/ And by the grete renommee that was of thys courte/ It happed that a ſquyer moeued hym for to goo thyder/ in entencion that there he ſhold be made knyght/

¶ Thus as he wente all allone rydynge vppon his palfroy/ It happed/ that for the trauaylle that he had ſuſteyned of rydynge/ he ſlepte vpon his horſe/

¶ In the meane whyle that he rode ſoo ſlepynge/ his palfroye yſſued oute of the ryght waye/ and entryd in to the foreſt/ where as was the knygte Heremyte/ And ſoo longe he wente/ that he came to the fontayne at the ſame tyme that the knyght whiche dwellyd in the wode to doo his penaunce was there comen for to

praye vnto God/ and for to deſpyſe the vanytees of this worlde/ lyke as he was acuſtomed euery day/ whan he ſawe the ſquyer come/ he lefte his oroyſon/ and ſatte in the medowe in the ſhadow of a tree/ And beganne to rede in a lytyl book that he had in his lappe/ And whan the palfroy was come to the fontayne/ he beganne to drynke/ And the ſquyer that ſlept anone felte that his hors meued not/ and lyghtly awoke/ And thenne to hym came the knyght whiche was moche old/ and had a grete berde/ longe heer/ and a feble gowne worne and broken for ouer longe werynge/ And by the penaunce that he dayly made was moche diſcolourd and lene/ And by the teres that he had wepte/ were his eyen moche waſted/ and hadde a regard or countenaunce of moche hooly lyf/ Eche of them merueylled of other/ For the knyghte whiche hadde ben moche longe in his heremytege/ had ſene no man ſythe that he had lefte the worlde/ And the ſqyuer merueylled hym ſtrongly/ how he was comen in to that place/ Thenne deſcended the ſquyer fro his palfroy/ and ſalewed the knyght/ And the knyght receyued hym moſt wyſely/ And after ſette them vpon the graſſe that one by that other/ And er ony of them ſpak/ eche of them byheld eche others chere/ The knyght that knewe that the ſquyer wold not ſpeke fyrſt/ by cauſe that he wold doo to hym reuerence ſpak fyrſt and ſaid/ Fayr frend what is your corage or entent/ and whyther goo ye/ wherfor be ye comen hyther/ Syre ſayde he/ the renommee is ſprad by ferre contreyes/ that a kynge moche wyſe and noble/ hath commaunded a courte general/ And wylle be maade hym ſelfe newe knyght/ And after adoube and make other newe knyghtes/ eſtraunge barons and pryue/ And therfore I goo to this courte for to be adoubed knyght/ But whanne I was a ſlepe for the trauaylle that I haue had of the grete journeyes that I haue made/ my palfroy wente oute of the ryghte way/ and hath brought me vnto this place/ Whanne the knyght herd ſpeke of the knyghthode & chyualrye/ And remembryd hym of thordre of the ſame/ And of that whiche apperteyneth to a knyght/ he caſte out a grete ſyghe/ and entryd in a grete thouȝt remembrynge of the honoure/ in which chyualrye hadde ben ſo longe mayntened/

¶ In the meane whyle that the knyghte thus thought/ the Eſquyer demaunded of hym/ wherof he was ſo penſyf/

¶ And the knyght anſwerd to hym/

¶ Fayre ſone my thoughte is of the ordre of Knyghthode or Chyualrye/ And of the greteneſſe in which a knyght is holden/ in mayntenynge the greteneſſe of the honour of chyualry/ Thenne the eſquyer prayed to the knyght/ that he wold ſaye to hym thordre and the manere/ wherfore me ought the better to honoure and kepe in highe worſhippe hit/ as it ought to be after the ordenaunce of god/

¶ How ſone ſayd the knyght knoweſt thou not what is the rule and ordre of

knyghthode/ and I meruaylle how thow dareſt demaunde chyualrye or knyghthode/ vnto the tyme that thou knowe the ordre/

¶ For noo knyght can loue the ordre/ ne that whiche apperteyneth to his ordre/ but yf he can knowe the defaultes that he dothe ageynſt the ordre of chyualry/

Ne no knyght ought to make ony knyghtes/ but yf he hym ſelf knowe thordre.

For a diſordynate knyghte is he/ that maketh a knyghte/ and can not ſhewe the ordre to hym/ ne the cuſtomme of chyualry.

¶ In the meane whyle that the knyght ſayd theſe wordes to the eſquyer/ that demaunded chyualrye/ withoute that he knewe/ what thynge was chyualrye/ The eſquyer anſwered and ſayde to the knyght/ Syre yf hit be your playſyre/ I byſeche yow/ that ye wylle ſaye and telle to me the ordre of chyualrye/

For wel me ſemeth and thynketh that I ſhould lerne hit for the grete deſyre/ that I haue therto/ And after my power I ſhalle enſiewe hit/ yf hit pleaſe yow to enſeynge ſhewe and teche hit me/

¶ Frend ſayde the knyght/ the Rule and ordre of chyualrye is wreton in this lytyl booke that I hold here in myn handes in which I rede and am beſy ſomtyme/ to the ende/ that hit make me remembre or thynke on the grace and bounte/ that god hath gyven and done to me in this world/ by cauſe that I honoured and mayntened with al my power thordre of chiualrye/ For alle in lyke wyſe as chyualrye gyueth to a knyghte all that to hym apperteyneth/ In lyke wyſe a knyȝt ought to gyve alle his forces to honoure chyualrye/

¶ Thenne the knyght delyuered to the eſquyer the lytyl booke.

¶ And whanne he hadde redde therin/ he vnderſtode that the knyght only amonge a thouſand perſones is choſen worthy to haue more noble offyce than alle the thouſand/ And he had alſo vnderſtanden by that lytyl booke/ the Rule and ordre of chyualry/ And thenne he remembryd hym a lytyl/ And after ſayd/ A ſyre bleſſyd be ye/ that haue brought me in place and in time/ that I haue knowlege of Chyualrye/ the whiche I haue longe tyme deſyred/ withoute that I knewe the nobleſſe of the ordre/ ne the honoure in whiche oure lord god hath ſette alle them that ben in thordre of Chyualrye/

¶ The knight ſayd/ Fayre ſone I am an old man & feble/ and may not forthon moche longe lyue/ And therfor this lytyl booke that is made for the deuocion/ loyalte/ and the ordinance that a knyght ought to haue in holdynge his ordre/ ye ſhall bere with yow to the courte where as ye go vnto/ and to ſhewe to alle them that will be made knyghts/ And whan ye ſhalle be newe doubed knyght/ and ye ſhall retorne in to your countrey/ Come ageyne to this place/ And lette me haue knowlege who they be that haue ben maade newe knyghtes/ and ſhalle haue ben obeyſſant to the

doctryne of chyualry/ Thenne the knyght gaf to theſquire his bleſſynge/ and he took leve of hym/ and tooke the booke moche deuoutely/ And after mounted vpon his palfroy/ and went forth haſtely to the courte/ And whan he was comen/ he preſented the booke moche wyſely and ordynatly to the noble kyng/ & furthermore he offryd that euery noble man that wold be in thordre of Chyualry myght haue a copye of the ſayd book/ to thend that he myght ſee & lerne thordre of knyghthode and Chyualrye/

. . . . . .

¶ Here endeth the book of thordre of Chyualry/ whiche book is tranſlated out of Frenſſhe into Englyſſhe at a requeſte of a gentyl and noble eſquire by me/ William Caxton dwellynge in Weſtmynſtre beſyde london in the moſt beſt wyſe that god hath ſuffred me/ and accordynge to the copye that the ſayd ſquyer delyuerd to me/ whiche book is not requiſyte to euery comyn man to haue/ but to noble gentylmen that by their virtu entende to come & entre in to the noble ordre of chyualry/ the whiche in theſe late dayes hath ben vſed accordyng to this booke here to fore wreton but forgeten/ and thexcerſitees of chyualry/ not uſed/ honoured/ ne exercyſed/ as hit hath ben in auncyent tyme/ at whiche tyme the noble actes of the knyghtes of Englond that vſed Chyualry were renomed thurgh the vnyuerſal world/ As for to ſpeke to fore thyncarnacion of Jeſu Chryſte/ where were there euer ony lyke to brenius and belynus that from the grete Brytagne now called Englond vnto Rome & ferre beyonde conquered many Royaumes and londes/ whos noble actes remayn in thold hyſtoryes of the Romayns/ And ſyth the Incarnacion of oure lord/ byhold that noble king of Brytayne king Arthur/ with all the noble knyȝtes of the roūd table/ whos noble actes and noble chyualry of his knyghtes occupye ſoo many large volumes/ that is a world/ or as thing incredyble to byleue/ O ye knyghtes of Englond where is the cuſtome and vſage of noble chyualry that was vſed in tho dayes/ what do ye now/ but go to the baynes & playe atte dyſe/ And ſome not wel aduyſed/ vſe not honeſt and good rule ageyn alle ordre of knyghthode/ leue this/ leue it and redde the noble volumes of ſaynt graal of lancelot/ of galaad/ of Tryſtram/ of perſe foreſt/ of percyual/ of gawayn/ & many mo/ Ther ſhalle ye ſee manhode/ curtoſy/ & gentylneſſe/ And loke in latter dayes of the noble actes ſyth the cōqueſt/ as in kyng Rychard dayes cuer du Lyon/ Edward the fyrſte/ and the thyrd/ and his noble ſones/ Syre Robert Knolles/ Syr Johan Chaūdos/ and Syre gualtier Manuy/ rede froiſſart/ And alſo behold that vyctoryous and noble kynge harry the fyfthe/ and the captayns vnder hym his noble bretheren. Therle of Salyſbury Montagu/ and many other whoos names ſhyne gloryouſly by their vertuous nobleſſe & actes that they did in thonour of thordre of chyualry/ Allas what do ye/ but ſleep & take eaſe/ and are al dyſordred fro chyualry/ I wold demaunde a queſtion yf I ſhold not diſpleaſe/ how many knyghtes ben there now in

Englond/ that haue thuſe and thexcercyſe of a knyght/ that is to wete/ that he knoweth his hors/ & his hers hym/ that is to ſaye/ he beyng eredy at a poynt to haue al thyng that longeth to a knight/ an hors that is accordyng and broken after his hand/ his armures and harnoys mete and ſyttyng/ & ſo forth/ *et cetera*/ I ſuppoſe and a due ſerche ſhold be made/ there ſhold be many founden that lacke/ the more pyte is/ I wold it pleaſyd our ſouerayn Lord that twyes or threys in a year/ or at the leaſt ones he wold do crye Juſtes of pees/ to thend that euery knyght ſhold haue hors and harneys/ and alſo the vſe and craft of a knyght/ and alſo to tornoye one ageynſt one/ or ij againſt ij/ And the beſt to haue a prys/ a dyamond or jewel/ ſuche as ſhold pleaſe the prynce/ This ſhold cauſe gentylmen to reſorte to thauncyent cuſtomes of chyualry to grete fame and renōmee/ And alſo to be alwey redy to ſerue theyr prynce whan he ſhalle calle them/ or haue nede/ Thenne late euery man that is come of noble blood/ and entendeth to come to the noble ordre of chyualry/ read this lytyl book/ and doo therafter/ in kepyng the lore and commaundements therin compryſed/ And thenne I doubte not he ſhall atteyne to thordre of chyualry/ *et cetera*.

And thus this lytyl book I preſente to my redoubted naturel and most dradde ſouerayne lord kyng Rychard kyng of Englond and of Fraunce/ to thend/ that he commaunde this book to be had and redde vnto other yong lordes knyghtes and gentylmen within this royame/ that the noble ordre of chyualry be herafter better vſed & honoured than hit hath ben in late dayes paſſed/ And herin he ſhalle do a noble & vertuous dede/ and I ſhalle pray almyȝty god for his long lyf & proſperous welfare/ & that he may haue vyctory of all his enemyes/ & after this ſhort & tranſitory lyf to haue euerlaſtyng lyf in heuen/ where as is Joye and blyſſe/ world without ende/ Amen/

III. THE BUKE OF THE GOUERNANCE OF PRINCES.

This very popular work is a translation of the "Secretum Secretorum," falsely attributed to Aristotle. Its popularity was so great that not less than nine English translations and six French translations are known. It is probable that Sir Gilbert Hay made his version from one of the French translations current in the Fifteenth Century.

In now adverting to Sir Gilbert Hay, the Translator of the "Ordere of Knighthood," and of other Works, from the French, it is matter of regret that we possess no very certain information respecting him. Some of the uncertainty which prevails in regard to his lineage arises from the circumstance that the name of Gilbert, in the family of Errol, with whom we may presume he was nearly related, was of very common occurrence. The Hays of Errol, the chief of the name in Scotland, appear in the public Records as Hereditary Constables of Scotland before the end of the Twelfth Century. Without further entering upon their Genealogy, as exhibited in Douglas and Wood's Peerage of Scotland, vol. i. page 544, &c., and in similar works, it may briefly be noticed that, in the course of the Fifteenth Century—

I. Sir Thomas Hay of Errol, Constable of Scotland, died in the year 1406. He married in 1372, Elizabeth third daughter of King Robert II., by his first wife Elizabeth Mure; and had two sons, Sir William, who succeeded, and Gilbert Hay, who is designed of Dronlaw; also three daughters, the youngest of whom, Alicia, married Sir William Hay of Locharret.[1]

II. Sir William Hay of Errol, who succeeded in 1406, died in 1436. By his wife Margaret, daughter of Sir Patrick Gray of Broxmouth, he had two sons, Gilbert, and William Hay of Urry, in the county of Kincardine.

III. Gilbert Hay, eldest son of Sir William, was one of the hostages sent to England in 1412, and again in 1424, for the ransom of King

[1] In Maidment's Analecta Scotica, vol. ii. p. 1, is a curious Indenture betwixt Sir William the Hay, Knight, Lorde of the Nauchtane, and Alan of Kynnarde Lord of that ilke, and Dame Mary of Murray his wife, for the marriage of their children, dated 7th December 1420.

James the First, who had been held in captivity for eighteen years. On the last occasion he is styled "Gilbertus Primogenitus et Hæres Willielmi Constabularii Scotiæ," his annual revenue being estimated equal to 800 marks; and at that time "Gilbert of the Haye, askyth conduct for 3 servants." (Rymer's Fœdera, vol. x. p. 327). In 1426 he had a safe conduct. He died in England soon after 1426, leaving, by his wife Alicia, daughter of Sir William Hay of Yester, two sons, William and Gilbert.

IV. Sir William Hay succeeded his grandfather in 1436, and was created Earl of Errol in the year 1452–3. He married Beatrix Douglas, daughter of James third Lord Dalkeith. His brother Gilbert, who succeeded his uncle William Hay of Urry, had a charter of the lands of Urry, in the county of Kincardine, 12th August 1467; and died before September 1487. The Earl of Errol, who died about 1460, was succeeded by his eldest son,

V. Nicholas, second Earl of Errol. He died without issue in 1470, and was succeeded by his brother,

VI. William, third Earl of Errol, who survived till 1506.

This brief view of the Hays of Errol, during the Fifteenth Century, may serve to guide our conjectures in regard to Sir Gilbert Hay. That he was born about the commencement of that century, we are warranted to assume. There is no evidence of any of the younger sons in the Errol family, at this period, having had the honour of Knighthood; and therefore it may be conjectured that he was the son of Sir William Hay of Locharret, one of whose daughters, Jane, was married to Sir Alexander Home of Dunglas, who accompanied the Scotish forces under the Earl of Douglas to France, and who lost his life with the Earl at the Battle of Verneuil, 17th August 1424. It is certain, at least, that Gilbert Hay received a liberal education, and he appears to have prosecuted his studies at the University of St Andrews, which was founded in the year 1411. This

we ascertain from the "Acta Facult. Art. Univers. S. Andreæ," where the name "Gylbertus Hay," occurs among the *Determinants*, or Bachelors of Arts, in the year 1418. In the following year, "Gilbertus de Haya, Magister," is included in the higher degree among the *Licentiates*, or Masters of Arts. One of his fellow students was William Turnbull, who afterwards became successively Doctor of Laws, Archdean of St Andrews, Keeper of the Privy Seal, and Bishop of Glasgow; and who, about three years before his death, so honourably distinguished himself by founding the College of Glasgow, in the year 1452–3.

After taking his Master's degree at St Andrews, Gilbert Hay proceeded to France, but whether it may have been to complete his education, or that he was sent on any special mission, must be left to conjecture.[1] It might have been, that like so many of the younger sons in Scotish families of rank, at an early as well as in more recent times, he had gone abroad to push his fortunes; and thus, like Quentin Durward, when first addressing Louis XI., he might have said,—"I am ignorant whom I may have the honour to address, but I am indifferent who knows that I am a cadet of Scotland; and that I come to seek my fortune in France, or elsewhere, after the custom of my countrymen." It will be seen that he styles himself "Gilbert of the Haye, Knycht, Master in Arts, and Bachelor in Decreis,"—titles expressive of academical distinctions; and also "Chamberlain umquhile to the maist worthy King Charles of France." Dr Mackenzie, overlooking the obvious meaning of these words in the position of *umquhile*, instead of "late Chamberlain to the King," made him "Chamberlain to Charles VI., King of France."

[1] At a latter period, among the Determinants at St Andrews, in 1449, we find "Gilbertus Hay, cujus bursa, viij^{s}. vj^{d};" and again "M. Gilbertus Hay," as having taken his degree as a Licentiate in 1451. But this obviously could not have been Sir Gilbert Hay. In the "Compot. Magist. Roberti Pantre receptoris facultatis arcium anni [M.CCCC.]LII. datum iiii^{0} die Decembris," at the end of a long list of contributions is this entry—"Item, per Magistrum Gilbertum Hay, xxv^{s}. Debitor Thomas Hay licentiatus, frater ejusdem Gilberti." The name of Thomas Hay stands first in the list of Licentiates in 1452-3.

But that Monarch began his reign in 1380, and died in 1422, probably before Hay had set his foot in France. His son, Charles VII., ascended the throne in 1422, and survived till 1461. Sir Walter Scott, in "Quentin Durward," chapter v., has given a very graphic account of the Scotish Archer Guard, which was instituted by Charles VI., and consisted of a select number of the Scotish Nation, supplied from the superabundant population of their native country. It is no improbable conjecture, therefore, that Gilbert Hay may have been one of their number, and like the imaginary character in the work of fiction referred to, have thus been brought under the special notice of the French King, and in this manner obtained the patronage of Charles VII. Another event that may have contributed to his holding an official appointment in the Royal Household, was the alliance between Margaret, eldest daughter of James I. of Scotland, and the Dauphin of France. This took place in July 1436, when she was only twelve years of age; and she was attended by a number of persons of rank, some of whom remained in her service. Be this as it may, and without attempting to conjecture on what occasion Hay received the honour of Knighthood, we know, from a passage to be afterwards mentioned, that he resided in France during a period of twenty-four years; and he may have returned to his native country soon after the death of the youthful Princess. She died of a broken heart in August 1445, or sixteen years before her husband, whose character is so ably depicted by Scott, had succeeded to the throne under the title of Louis XI.

After Sir Gilbert Hay's return to Scotland, we find him residing at Roslin Castle with Sir William Saintclair, third Earl of Orkney, (a title which he resigned, in 1456, for the Earldom of Caithness)—a nobleman of great influence and wealth, who had accompanied the Princess Margaret to France in 1436. He was twice married, his first wife being .Lady Margaret Douglas, daughter of Archibald fourth Earl of Douglas; and he lived in such a kingly state, that we are told, his Lady "had serving her 75 gentlewomen, whereof 53 were daughters to noblemen, all cloathed in velvets and silks, with their chains of

gold, and other pertinents; together with 200 rideing gentlemen, who accompanied her in all her journeys. She had carried before her when she went to Edinburgh, if it was darke, 80 lighted torches. Her lodging was att the foot of the Blackfryer Wynde: so that, in a word, none matched her in all the country, save the Queen's Majesty."[1] We are further told of this "Prince," William Earl of Orkney, that—"In his house he was royally served in gold and silver vessels, in most princely manner; for the Lord Dirletone was his Master Household, the Lord Borthwick was his Cup-bearer, and the Lord Fleming his Carver, under whom, in time of their absence, was the Laird of Drumlanrig, surnamed Stewart, the Laird of Drumelzier, surnamed Tweedie, and the Laird of Calder, surnamed Sandilands. He had his halls and chambers richly hung with embroidered hangings," &c. In 1446, he founded the Collegiate Church of Roslin, that beautiful specimen of architecture, the ruins of which still excite so much admiration under the popular designation of Roslin Chapel. It was at the request of this nobleman that he undertook the translations which are contained in the present volume, and which bear the date of 1456. Sir Gilbert Hay, like some of the persons here named, was probably connected with this nobleman, as in the genealogy of that family, the fifth of the nine daughters of Henry second Earl of Orkney, is said to have married a Hay Earl of Errol.

There is still preserved a curious document entitled "The Inventar of the Goods of Alexander de Sutherland of Dumbethe," whose daughter Marjory was the Countess of Caithness and Orkney.[2] It includes his Testament, and bears to have been made at Roslin, the castle of his son-in-law, on the 15th November 1456, "in the presence of ane hie and mighti Lord William Earl of Caithnes and Orkney, Lord Saintclair, &c., Sir Gilbert the Haye, Sir Henry Atkinson, Mr Thomas Thurberndson (or Thornebrande), Public Notar, &c., with dyvers uthirs." At the end of his numerous legacies and bequests, there is added, "Item, I

[1] Genealogie of the Sainteclaires of Rosslyn, by Father Richard Augustin Hay, p. 26. Edin. 1835, 4to.

[2] Lord Hailes's Additional Case of the Countess of Sutherland, pp. 110, 128.

gif and leive my sylar [silver] colar to *Sir Gilbert the Haye*, and he to say for my soul ten Psalters."[1]

The long residence of Sir Gilbert Hay in France rendered him familiar not only with the language, but with the current literature of the country. This may have suggested to him, upon his return to Scotland, the propriety of employing himself in translating some of the more remarkable productions of French literature, for the benefit or amusement of his friends. A fortunate discovery of an old Manuscript volume at Taymouth Castle, and the liberality of the Noble Proprietor in communicating it, brought to light another and a more important undertaking which Sir Gilbert Hay had accomplished, by rendering the Metrical Romance of ALEXANDER THE GREAT into Scotish Verse, at the request of Thomas first Lord Erskine, (properly second Earl of Mar, of the name of Erskine,) who succeeded his father in 1453, and died in 1494. The Work extends to upwards of 20,000 lines; but the imperfect state of the Manuscript, which exhibits an evidently inaccurate copy of the translation, added to its great extent, may possibly keep it from ever being printed entire. But some obscure lines, introduced by one of the transcribers, at the close of the volume, contains the information already alluded to, of its having been translated at the request "of the Lord Erskine, by SIR GILBERT THE HAY," and of his having spent twenty-four years in the service of the King of France.[2]

How long Sir Gilbert Hay may have survived can only be conjectured. The Taymouth MS. is transcribed from another copy which had apparently been written in the year 1493; and the mode in which the Translator is alluded to, indicates that he had been dead for several years. This serves to corroborate the mention of his name among the deceased Scotish Poets who are celebrated by Dunbar in his "Lament for the Death of the Makaris."[3]

NORTON HALL, *January* 1847.

[1] Genealogie of the Sainteclaires of Rosslyn, p. 91–98.

[2] "Extracts from The Buike of King Alexander the Conquerour, a Manuscript in the Library at Taymouth Castle." (1831). 4to. Privately printed by the Secretary of the Bannatyne Club.

[3] See *supra*, page 1.

The Buke

of

The Order of Knyghthood,

Translated

by Gilbert of the Haye knycht.

PROLOGUS.

AT the honour and the reuerence of God Almichty his glore and louyng of his prouidence, the quhilk is ſouerane lord and ſyre de toutes choſes, of all thingis in heuyn and in erde, we begyn here THE BUKE OF THE ORDRE OF KNYCHTHEDE: ffor to ſchaw, how be the ſemblaunce of the hye almychty prince of hevin, quhilk has dominacioun and ſeignoury apon the vij planetis of the hevyn,—the quhilkis ſeuin planetis makis all the courſs of the hevyn, and gouernis the influences celeſtiales, and has powere apon the ordinancis of all erdely corporale thingis; and to ſchaw, that as kingis and princis has dominacioun and ſeignoury here apon all knychtis, ſa ſuld knychtis haue dominacioun and ſeignourye ſubordinate of the princis and lordis behalue, be ſemblaunce of ſyk like figure, apon the ſmall peple, to gouerne, reugle, and defend thame in all thair neceſſiteis: The quhilk Buke is deuidit in ſere parties, as ſall efterwart appere be the declaracioun of the chapitres efter folowand.

HERE FOLOWIS THE DECLARACIOUN OF THE RUBRIKIS EFTIR THE PARTIES OF THE BUKE.

The Fyrſt chapitre is, How a bachelere Squyere of honoure paſſit till a grete ſemblee of Lordis, at a Kingis crounyng, in entencioun to tak the Ordere of Knychthede, and how he forvayit, and willit in a wilderneſs

quhare thare was ane alde Knycht duelland in ane hermytage, that had tane him fra the warld, to lyue in contemplacioun of Almychty God, to mend his lyf, and mak gude end, etc.; And how the worthy anciene Knycht techit the Squyere the poyntis of honour and propereteis pertenand to the ſaid Ordre, etc.

Quhat the ſecund chapitre contenis, ſequitur.—

The Secound chapitre is, How the Bachelere quhilk ſuld reſſaue that hye Ordre, how he ſuld firſt lere the pointis and the propereteis of the Ordre, before that he tak it, in the begynnyng.

Quhat the thrid chapitre contenis.—

The Thrid chapitre contenis, All the ſaid properteis of the noble Ordre and office of Knychthede, as the Knycht deuiſis.

Quhat the ferde chapitre contenis.—

The Ferde chapitre contenis, The forme of the examinacioun how the Bachelere Squyere ſuld be examynit, be the faderis of the Ordre, before or he reſſauit the ſaid Ordre.

Quhat the fyft chapitre contenis.—

The Fyft chapitre contenis, How the Bacheler Squyer ſuld reſſaue the noble Ordre, and the forme and manere tharof, and of the proceſs of the making of Knychtis be ordre.

Quhat the ſext chapitre contenis.—

The Sext chapitre contenis, The poyntis of the takenyngis of the blaſoun of the ſignis and ſeremons cuſtumable to be maid in geving of the ſaid Ordre, and all be ordre.

Quhat the ſevynt chapitre contenis.—

The Sevynt chapitre contenis, The gude thewis, vertues, and cuſtumes that pertenis to the Knychtis that honourably wald manetene the foreſaid Ordre of Knychthede.

Quhat the auchtand chapitre contenis.—

The Auchtand chapitre contenis, How the ſaid Ordre ſuld be haldyn at honour, and quhat honoure ſuld be done to thame that beris the ſaid Ordre, and has optenyt it with honoure.

HERE BEGYNNYS

THE FIRST CHAPITRE OF THE BUKE.

THE Autoure of this Buke reherſis, How it befell in a contree quhare a worthy, wyſe, anciene Knycht, that lang tyme had bene in the exerciſioun of honourable weris, the quhilk, be the nobleſſe and the force of his noble and hie curage, throu grete wiſedome and hye gouernaunce, had auenturit his perſone to purſue and manetene juſtis, tournaymentis, and weris, and throu his gude fortune and proweſs, had optenyt grete honour and glore, and victorius loving: And efter all this, as courſe of nature gevis till all mankynde, and othir creaturis that in this erde lyf beris, he, conſiderand that this lyf mycht nocht langſumly endure, bot it behovit nedely tak ane end; for to make gude end, and concluſioun to godwart, and to lyve out of the ſicht of tribulacioun and vexacioun of the warld, and to be at his deuocioun in contemplacioun of his Creatour: For he ſawe that God had gevin him largely of his grace, ſufficiandly of warldly honoure and glore; and that nature in him was ſa faillid throu febilneſs, that he had nouthir force, na vertu, na powere to welde armes as he was wount; and had deuiſit and departit his landis, gudis, and heritagis till his barnis, and ordanyt for all his thingis fynablye, and cheſit to mak his habitacioun in a thik wod of a

wilderneſs, in a faire haulch, incloſit within wateris, and grete treis bath of fruytis and of diuers naturis, and of herbes, ſa that he was content to flee the ſycht and the repaire of the warld: Sa that nane that had ſene him ſa worthily, honeſtly, and honourably, had euir hidertillis manetenyt ſa worthy and hye Ordere in all worſchip, but lak or diſhoneſtee of his cors, ſuld ſe him in his failit elde, for fault of powere of naturall ſtrenth, in ſyk febilneſs that he mycht nocht oure him ſelf to gouerne his perſone in ſyk worſchip of honeſtee as he was wount, that filth of elde ſchamyt him nocht, quhill he had ȝeldit to God and nature his naturale dewiteis: And als, that the vexacioun of the warld gert him nocht abſtrak his inclinacioun of contemplacioun and deuocioun fra the contynuale remembraunce that he was determynit in his hert to have of the glorious paſſioun of Criſt, the quhilk he traiſtit, ſuld be a targe betuix him and the inymy of mankynde, in the day of the dredefull jugement, to ſauf him fra the terrible paynis of hell. And as he was walkand a day in ane herbare allane, in his deuocioun, in a thik buſk of the wod, quhare there was a grete tree in the myddis, chargit full of fair fruytis in the ſeſoun, the quhilkis he gaderit and held to refreſch him with be tymes: And in that herbare, vnder the ſaide fruyte tree, thare was a faire well of water of noble nature, quhilk in diuers ſtryndis paſt throu the herber till othir gardynnis and preaux, till watere thame in ſomere for more gudely growth; in the quhilk herbare the noble Knycht was cuſtumyt to mak his dayly repaire; and thare in his contemplacioun, he maid his ſecrete oriſoun, zeldand gracis and lovingis to Almychty God, the makare of the mekle honour and worſchip that he had grantit him in this warld, euermare day of his lyf, to contynew in ſik deuocioun and contemplacioun perpetualy.

And ſa befell that in the ſamyn tyme, befell a grete ſtormy wyntere, in the quhilk a worthy King had ſett and ordanyt a grete aſſemblee of Lordis and Knychtis and worthy men, for hie, grete, and honourable actis to be done, in the quhilkis mony ȝong bachelere ſquieris propoſit thame to be maid knychtis of that worthy Kingis hand: And ſa befell that ane of the lordis ſonis of that contree, quhilk had ſett his entent and purpoſe

to tak the Ordre of Knychthede at the ſaid aſſemblee; and as it hapnyt him to pas throu that contree quhare the noble anciene Knycht had maid his habitacioun; And forthy that the ſaid Squier quhilk was ferre trauailit, for irknes of trauale and waking to cum to the ſemblee, he ſlepit apon his palfray, and wauerit fra his folk out of the hye way, ſa that he become properly in the ſamyn foreſt and wilderneſs quhare the Knycht was induelland; and to the ſamyn fontayn, in the herbere thare, quhare the Knycht was at his contemplacioun, in the ſamyn tyme come [the palfray] thare to drink at the well. And als ſone as that the Knycht ſawe in ſyk a kynde, ſik ane honourable man, he left his contemplacioun, and tuke out a Buke of his boſum and began to rede. And ſone quhen the pallefray put doun his hede in the well for to drynk, the Squiere began to wakyn of his ſlepe, and wiſt nocht quhare he was becummyn, and than rais vp the worthy anciene Knycht, and comit till him to ſpere of his effere; the quhilk quhen the ȝong Squiere ſaw ſa hare and alde, with a lang berde, and langar ſyde hyngand hare, quhite as the ſnawe, with a ſyde goun, alde and bare of wolle, and euill farand, with mony holis ryvin and rent, for grete age of wering, and for the grete waking and deuocioun and penitence that he had tane till him in that deſert, and the greting that he maid for his treſpaſs of ȝouthede, he was worthin rycht lene, pale and wan, with hevy chere, and holl eyne, ſa that be ſemblance his behalding was lyke to be as of a haly man and of godly lyf. Sa that grete maruaill had thai ilkane of othir, ffor ſen the Knycht hed left the warld, to duell thare in that deſert, he had nocht ſene na man in all that tyme. And the ȝong Squyere had mare grete maruaill, how he was hapnyt thare, and of the grete maruailouſs maner of the worthy man; quhilk be his feris and port ſemyt till have bene a man of grete valoure: And with that he lichtit doun of his pallefray, and ſaluſt the noble Knycht, quhilk ȝeldit him agayne his reuerence and reſſauit him graciouſly, and gert him ſytt doun in the herbere, and reyne his horſe, and reſt him; and lang tyme beheld him in the viſage, to ſe gif he wold aucht ſay. Bot the Squyere, quhylk maruailit mekle of the efferis of the Knycht, for the grete worthynes that him thocht apperit

in his viſage, and maneris, he deferrit till him to moue firſt ſpeche, as to do him reuerence for honour and age. And thus the worthy Knycht ſpak firſt, ſayand, Faire frende, quhat is the cauſe of ȝoure cummyng here in this wildernes? And fra quhyn ar ȝe cummyn, and quhare wald ȝe be? And than anſuerd the ȝong Bachelere, ſayand, Certes Sir, thare is a grete renoun gangand in ferre contreis of a grete aſſemblee, and rycht honourable, that ſuld be maid in this land be ane of the maiſt worthy Kingis that is in the warld: quhare grete multitude of honourable and worthy men ſuld aſſemble, for honourable actis to be done, and thare ſuld the ſaid King mak mony new knychtis, be cauſe that he him ſelf has entencioun to be maid knycht thare, in the ſamyn tyme; and thus for honour of the worthy Prince and of his new knychthede, I and otheris drawis togedir to ſe thai honourable actis, and, God willand, to be maid knycht of his hand thare. And be caus that I tuke grete journeis be the way cummand, my pallefray, throu his ſoft paſſing, gave me curage to ſlepe, as man fordouerit, and ſa bade behynd my company, and wanderit ſa in this wilderneſs, vnwittand quhare, quhill my hors, in this haulch, heldit to drynk. Than ar ȝe, ſaid the worthy Knycht rycht welcum here.

Bot quhen the noble worthy man herd him ſpeke of the hye and noble Ordere of Knychthede, and of the propereteis that till it appertenis, he gave a ſare ſob, with a grete ſiche, that vneſs mycht he ſpeke lang tyme eftir; rememberand of the grete honoure that he had bene in, manetenand the ſaide Ordre of ſa lang tyme. And quhen the Squyere ſaw him fall in ſyk a thocht, be manere of ane extaſy, he ſperit at him, Quhat movit him to muſe ſa mekle on his wordis? And than the worthy anciene Knycht anſuerd him, ſayand, That his thocht was on the hye and worthy Ordre of Knychthede that he had ſpoken of, and on the grete charge that a knycht vndergais quhen he vndertakis that noble and worſchipfull Ordre of Knychthede. And than ſaid the ſaid Squiere, That gif he coud oucht teche him of the poyntis that mycht pertene to the ſaid Ordere, for the honour and reuerence of God, that he wald teche him. And with that the ſaid Knycht blenkit vp, ſayand, O faire ſone, how art thou ſa bald to

ſett thee to tak that forenamyt Ordere bot firſt thou knew the poyntis belangand the gouernaunce and manetenaunce of it, and the maner how it ſuld be kepit, gouernyt, and manetenyt in honoure and worſchip, as efferis, eftir the ordinaunce of God: ffor thare ſuld nane be ſa hardy to tak that hye honourable Ordre bot he war firſt worthy be the ſicht of a prince thare till. And ſyne that coud the poyntis and the articlis that to the ſaid Ordre appertenis, and to knaw bath the meritis and the proweſs of the Ordre; and rycht ſa the defaultis that a knycht may mak till his Ordre; nathare ſuld na knycht mak ane othir bot firſt he himſelf coud thai poyntis, techingis, and documentis, to teche thame to the vaſſall or bachelere, that he thocht to mak a knycht of: ffor he is miſordanyt and vnworthy knycht that makis knychtis nocht knawand the propereteis of the ſaid Ordre, to teche to thame that he gevis the Ordre till the cuſtumys and documentis that till it appertenis. And then ſaid the Sqyuare, Faire fader, ſen it is ſa that as I traiſt ȝe knaw the propereteis and cuſtumes of the ſaid Ordre, that ȝe wald, of ȝour gudelynes, teche me and informe of the documentis and propereteis belangand to the ſaid Ordre of Knichthede; ffor I haue gude hope in God, that for the traiſt that I haue thairto, I ſulde lere befily and wele all the perfectioun of the ſaid Ordre.

And than anſuerd the Knycht, ſayand, Faire ſone, ſen it is ſa that thou has ſa gude will to lere the reuglis and the documentis belangand the ſaid Ordre, I ſall len thé a lytill Buke quharein all the reuglis and the ordynaunce of all the poyntis and documentis that pertenis to the ſaid Ordre ar writin; in the quhilk Buke, I rede wele oft, and takis conſolatioun, of the mekle honoure, worſchippis, and worthynes that to the ſaid Ordre appertenis, and of the grete grace that God hes gevin me in this erde to be ſa happy till haue gouernyt ſa, but lak, the ſaid Ordre, that all my grace and gude auenture throw it I hadand rycht ſa I honourit it, and did all my powere to manetene it, and kepe it in worſchip, but repruf; for rycht as Knycht, be his Ordre, takis bath of God and man honoure, worſchip, and warldly prouffit, rycht ſa he is behaldyn till gouerne, kepe, and manetene his Ordre in all honoure, worſchip, and reuerence vndefoulit.

And than delyuerit the Knycht the Buke to the Bachelere; in the quhilk quhen he had red a lytill ſpace, he hevit vp his handis to the hevyn, and lovit Almychti God that had gevin him the grace to cum that way, in the tyme that he was ſa wele fortunyt to haue knaulage of the poyntis, techingis, and properteis of the ſaid Ordre, and reuglis that till it appertenit, the quhilk I have lang tyme mekle deſyrit to knawe. And than ſaid the Knycht, Faire ſone, thou ſall tak this Buke with thé to the Court, for ſen I am bath alde and wayke, and may nocht trauaill to ſchaw the reuglis, and documentis, and propereteis of the ſaid Ordre to thame that deſyris thame, that ar with the King, thou ſall geve the copy of this ſaid Buke till all men that deſyris it; and thou ſall hecht me, quhen thou art doubbit Knycht, thou ſall cum this way agayne this, and tell me quhat Knychtis ſalbe maid thare, and all the manere of thair making, and how the King and the new Knychtis takis in thank this Buke of the reuglis and documentis of the ſaid Ordre; and quha aſkis the copy of it.

And thus tuke the Bachelere his leve at the Knycht, and the Knycht his benedi&tioun, and ſa lap on his horſe, and paſſit on, quhill he met with his menȝé; and ſa to the Kingis palace; and did his devoyr in gouernement of his perſone rycht worthily, and gave the copy till all maner of noble man that wald deſyre till have it: the quhilk Buke the King lovit mekle, and priſit, and all the lordis, and held it rycht dere.

SECUNDUM CAPITULUM.

HERE FOLOWIS THE SECUND CHAPITRE, THAT SPEKIS OF THE POYNTIS OF THE ORDRE THAT A BACHELERE SQUIERE SULD LERE, OR HE TAK THE FORENAMYT ORDRE.

IN the tyme that cheritee, leautee, juſtice, and veritee was failit in the warld, than began crueltee, vnlautee, injure and falſetee: and than was errour and diſtrublaunce in the warld; in the quhilk warld God had maid man to duelle to trowe in him, ſerue him, honoure him, loue him, and dout him: Bot firſt quhen deſpiſing of juſtice come in the warld, and than was ſyk myſreugle and miſgouernaunce in the warld amang the peple for fault of juſtice, that for to gere the reugle of gude gouernaunce cum agayn with force and drede of awe, the peple gert cheſs a Man amang a thouſand, the quhilk was maiſt wiſe, maiſt ſtark and ſturdy, and beſt of gouernaunce, maiſt godlyke, and full of grete leautee, and of maiſt nobleſs, maiſt curageus, and beſt techit in vertues; and ay of ilke thowſand of the peple thare was ſyk a man choſyn to be chiftane of the laue, and to gouerne thame, and be thaire ledare: And ſyne thai inquerit and ſoucht quhat beſte was maiſt worthy, maiſt ſtark and ſturdy, and maiſt ſwift rynnand, and maiſt hable to mannis ſervice, and behove, and thareto was choſyn the Horſe; for the maiſt worthy and convenable and beſt rynnand, and maiſt hable for mannis ſervice; and that hors was ordanyt to that choſe Man to ryde upon; and eftir the Hors the Knycht, ane of his namys, that in Franche is callit Cheualier, that is to ſay, Hors man, and be the tothir ſignificacioun, that is callit Miles; that

cummys of this foreſaid caus, that he was in thai tymes a man choſyn be the prince and the peple of ilke thouſand men, the worthieſt to be thair Chiftane and Gouernoure in were, and thaire Protectour in tyme of pes. And thus quhen he was in thai tymes choſyn amang a thouſand, ane of maiſt vertu, and worthieſt to be a gouernour of the laue; and ſyne the maiſt worthy and noble beſte of the warld choſin to bere him, that he ſuld nocht ga on fut: ſyne eftir ordaynyt thai that the maiſt noble and worthy armoure ſuld be deuiſit and maid to thai Knychtis to kepe thair perſouns in hele fra ſtrakis of thair inymyeis, and fra the dede; and thare was he enarmyt and ſett upon the hors and maid Chiftane and Gouernour of a thowſand perſouns vnder him; and thus was Knychthede firſt ordanyt and maid. And thar fore all Knychtis ſuld think apon thair worthy and noble begynnyng, and the propereteis and cauſis thar of; and ſett him ſa that he haue als noble a curage in him ſelf as ſuld effere to the Noble Ordre, that he reſſauis in virtueis, and in gude thewis, and worthynes of condiciouns, ſa that his worthy condiciouns and vertewis accorde to the begynnyng that is ſa noble; ffor and he do the contrair, he is inymy till his Ordre, and ſyk men ſuld nocht be reſſauit to the Ordre that ar inymyes tharetill. Na ſuld nane be maid Knychtis that had contrarius condiciouns to that worthy and noble Ordre: he ſuld haue lufe and drede in him till God, and till his Prince, agains haterent and deſpiſing; and rycht as he ſuld lufe and drede God, and his Lord and Prince, ſa ſuld he ger him ſelf be dred and lufit of his folk, bathe be nobleſs of curage, and gude thewis, and gude cuſtumes, thinkand apon the hye honoure and worſchip that is gevin till him, that is ſa hye and ſa noble ane office, and of ſik worſchip, that the condiciouns, and the nobleſs of the Ordre, ſuld be accordand togeder: Sa that throu the grete honour of his electioun, firſt, that be the prince and the people, is choſin amang a thouſand for the maiſt worthy, and ſyne the maiſt noble and worthy armouris put on him, and ſyne the maiſt noble and worthy beſte that was in the world gevin and ordanyt him to ryde on, and otheris to gang on fut beſyde him; than aucht he wele to lufe and drede God, and his Prince that ſendis him that

hye honour and worſchip; and ſyne he aw wele to mak ſyk cauſe throu nobleſs of curage and gude cuſtumes, that he be luſit and dred of the peple; ſa that be luſe he conqueſt charitee, and be drede he conqueſt lautee and juſtice: And thus all Knycht ſuld haue in him thir foure thingis, that is to ſay, charitee and gude thewis, lautee and juſtice, and ſuld excede otheris in nobleſs of vertues as he does in nobleſs of honouris. And alſſua, in ſamekle as man is mare worthy, mare curageus, and vertuous, and mare wit and vnderſtanding has na womman, and of mair ſtark nature, in ſamekle is he better na womman, or ellis nature war contrary till it ſelf; that bountee and beautee of curage ſuld folowe bountee, and beautee, and nobleſs of cors; and thus ſen a man is mare hable till haue mare noble curage, and to be better na womman, in ſamekle is he mare enclynit to be tempit to vice na is the womman, ffor he is mare hardy vndertakare, bathe in gude and euill, opynly; and in ſamekle has he mare meryt till abſtene him fra vicis na has the womman, that is of wayke nature: and tharfore ilke man ſuld be war that wald enter in the foreſaid Ordre; and wit wele firſt quhat he dois, ffor he takis thare a grete honoure, maryte with a grete ſeruitute; that is to ſay, a grete thrillage that he mon reſſaue with the Ordre, to be thrall to the condiciouns, propereteis, and cuſtumes that appertenis to the ſaid Ordre, and to the frendis of the ſaid Ordre: ffor quhy, that in ſamekle that a man has mare noble creacioun and begynning, and mare has of honour, in ſamekle is he mare thrall, and bounde to be gude and agreable to God, and till him that dois him that honoure. And gif he be of wikkit and euill lyf of tyranny and crimynous lyfing, he is contrarius and inymy of the Ordre, and rebellour to the commandementis of honour. For the Ordre of Knychthede, be the caus that it is maid and ordanyt for, is ſa noble of it ſelf, that the Princis war nocht anerly content, and the peple to ches the maiſt noble man of ligny, and to geue him the maiſt noble armouris, and ſyne ſett him on the maiſt noble and curageus beſte for mannis vſe. Bot ſen thai ordanyt him to be a lorde: Bot quhat vnderſtandis thou redare be a lorde? A man is nocht a lord ſuppoſs he haue neuer ſa mekle of warldly gudis: bot he is a lord that has ſeignoury

and juriſdictioun vpon other men, to gouerne thame, and hald law and juſtice apon thame quhen thai treſpaſs. In the quhilk lordſchip thare is ſa mekle nobleſs, and in ſeruitude thare is ſa mekle ſubjectioun, bondage, and thrillage, that grete difference is betuene, and than ſuld thare be alſmekle difference in the perſonis, as thare is difference betuix the twa eſtatis: For and a man tak the Ordere of Knychthede, and he be villaine of his condiciouns, and wykkit of lyf, he dois grete injure to all his ſubjectes that he has vnder him in gouernaunce, that ar gude folk and ſymple, and mekle ſeruis punycioun for cruell and wickit lyf that tyrane lordis ar of, to the peple, makis tham mare worthy to be bondis bound, na to be lordis of the peple of God, off the quhilkis thai mon ȝelde a ſtrayte compt a day, quhilk efferis to the Prince to punys, be the counſale of thame that gude and worthy Knychtis ar, ffor vnworthy war, that thai war callit Knychtis, and here the name and the honoure of that hye Ordre that wyrkis in the contrair, deſtroyand and vndoand the peple of God, that thai ar choſin be electioun, and oblift to defend, and for that caus has thair lordſchippis to gouerne the peple of God: ffor nocht anerly the cheſing and electioun to the Ordre, na the noble hors, na armouris, na gouernaunce, na lordſchip, thame thocht nocht anerly, was ſufficiand to the worthynes of that noble and worſchipfull Ordre till hald it at honour; bot thai ordanyt him a Squier, and a varlet Page to be euer contynualy at his bidding and ſeruice in all placis thare he war, to tak kepe till him,—the Squiar to gang with him at his bidding, the Page to kepe his Hors. And ordanyt the peple to labour the ground, to graith lyfing for the Knychtis and Nobles that war thair gouernouris and protectouris, and to thair hors and ſeruandis; the quhilkis was excuſit to nocht laboure, bot to reſt thame euer betuix dedis of armes and actis honourable, at hunting and hauking, and othir diſportis, and to gouerne and kepe paſſibles the labouraris, and ſauf thame fra fors and wrang, ſa that clerkis mycht peſably ſtudy in ſciencis, men of kirk vake in Goddis ſeruice, merchandis in thair marchandice, and othir craftis wirkand at lordis deuiſs. And thus quhen clerkis ſtudyis in ſciencis, how men ſuld be techit

to knawe, lufe, and ſerue God, and doubt, and to geue gude enſample of doctrine to the lawit peple to rycht ſa do, for the honour and reuerence of Almychtie God in deuocioun and gude lyf. Rycht ſa apon the tothir part, quhen Knychtis ar maid be Princis, thai ſuld ſett thame with gude virtues and gude enſamplis and nobleſs of curage, and othir wayis gif nede war be force of armes to manetene, gouerne and defend the ſmall peple in all juſtice and equitee, in lufe and drede both of God and of the Prince as is before recomptit, be the quhilkis thai ſuld throu lufe haue contynuale charitee amang tham, and be the drede thai ſuld ſtand awe to do oucht ilkane till othir wrang, or wikkitneſs; and here atour as the clerkis techis thair ſcoleris to the ſculis of ſciencis of clergy, ſa ſuld a gude Knycht teche his barnis the nobleſs of the poyntis and propereteis of chyualrie; and that ſuld be done in thair ȝouthede: And firſt and formaſt a Knycht ſuld lere his ſone to be doctryned in vertues, and ſyne ſuld he be doctrinyt and techit to ryding in his ȝouthede, or ellis he ſall neuer be gude rydare; and ay as he cummys till elde, that he lere to gouerne hors and armouris; and that he be ſeruand to ſum lord, and vſe him in armes lang or he tak the Ordre, ffor vnworthy war he ſuld be a lord or a maiſter that knew neuer quhat it is to be a ſeruand, ffor he may neuer wele tak na knawe the ſuetenes that it is to be the lord, bot gif he had ſum knaulage of the ſourneſs that it is, and payne to a gude hert, to be ane vnderlout or a ſeruand. And tharfore war he neuer ſa grete a lordis ſone appertenand to be lord, he war the better that in ȝouthede ſum lord that he ſeruit to kerue before him, to ſerue in chaumer, till arme a lord, till oureſee his hors, that thai war wele gouernyt and grathit, to haunt armouris, to ryn a ſpere, to excerciſe wapnis, and othir habiliteis of honour quhilk appertenis to nobleſs, and namely, thai ſuld be techit and doctrinyt be a Knycht thay ȝong lordis ſonis that thocht to be knychtis, ffor rycht as it war nocht ſemand till a ȝong man that wald lere to be a man of craft, ſuld lere at ane othir that war nocht of the craft, ſa is it vnſemand that lordis ſonis that wald be in the maiſt noble Ordre of Knychthede ſuld ſett thame to lere the documents and propereteis of the Ordre of Knychthede, bot at thame that war expert in the knaulage of virtues and

gude thewis honourable that to the ſaid Ordre apperteins; the quhilkis ar vnknawable till ignoraunt and vnworthy perſonis; ffor the grete nobleſs of the ſaid Ordre may nocht ferd at keping of hors na juſtis na tournaymentis, na ȝit to haunt na duell with lordis, na knychtis in company, to pas in weris na in bataillis. Bot it war rycht expedient that thare war deuiſit, and ordanyt be the Prince, ſcolis of doctrinyng and teching of the noble poyntis and properteis that efferis to that hye and worthy Ordre till ȝong lordis barnis that war lykly to cum to perfectioun. And that the knawlage thar of ware writtin in bukis be wys men of knaulage, that knewe and had experience tharof, ſa that ignorant ȝong lordis barnis mycht firſt lere the ſcience be ſtudy and ſpeculacioun, and ſyne efter thai mycht, quhen thai come eldar, lere the practik of the Ordre, be conuerſacioun, as to pas to diuers juſtis and tournaymentis, to diuers realmes, in diuers voyagis and battaillis, ſa mycht thai haue the pratyk with the ſcience; ffor vile thing is, to bere office or ordre, and nocht to knawe the gouernaunce tharof throu wilfull ignorance; ffor war nocht the ſculis of clergy, mony errouris and ignorauncis war in the warld mare na thare is. Bot ſen thare is na ſculis of cheualrye, quhat maruaill is thouch thare be mony Knychtis vnwytty; ffor war all Knychtis and clerkis but errour, than wald thai be till all the laue of the warld a gude myroure, and than ſuld ilkane drede to do wrangis and injuris till othir: And ſen thir tua thingis gouernis and manetenis all this warld—the tane the Spiritualitee, the tother the Temporalitee; and thare is ſa mony ſculis in ſere contreis of ſciencis of clergy, and nocht ane that men wate of the nobil Ordre of Cheualrye, than ar the gouernouris and manetenouris of the ſaid Ordre, to blame in thair awin proffit and honour, quhare ſa grete nede is, to be ſa negligent.

Quharfor the Autour of this Buke prayis and requeris, and mekely makis ſupplicacioun to the Mageſtee Ryall, and till all the company of the Nobleſs and Chyualrye of the Realme, that thai aſſemble thame togidder, and mak reformacioun of this grete fault that is maid to the Noble Ordre, and the grete wrang that is done till it, in the fault of doctrine and teching of the poyntis and propereteis of Nobleſſe, etc.

TERTIUM CAPITULUM.

HOW SEN THE DOCTOURE HAS DECLARIT IN SUM PART THE POYNTIS OF THE ORDRE WITH THE PROPERETEIS AND CONDICIOUNS,—NOW LYKIS IT HIM TO SPEKE OF THE OFFICE THAT FOLLOWIS THE SAID ORDRE :—

THAT is to ſay, to quhat purpos it was ordanyt—to quhat fyne —and quhat entencioun: And how gif Knychtis vſs nocht thair office, thai ar contrarius to thair Ordre, and to the begynning of thair awin making: ffor the quhilk caus he is nocht veray Knycht in dede, ſuppoſs he bere the name; ffor ſik Knychtis ar mare villayns na is outhir ſmyth, wrycht, or maſoun, that dois thair craft, as thai ar techit, and tharefor to ſchaw the poyntis of the Ordre is grete meryt to thame that wate it nocht: the quhilkis he declaris here efterwart; and firſt and formaſt, Knychthede was ordanyit to manetene and defend Haly Kirk, and the Faith, for the quhilk God, the Fader of Hevyn, ſend his Sone in this warld, to tak in him oure humanitee, fleſchly inumbrit, and incarnate in the glorious Virgyne Mary, his ſuete moder, be the joyfull meſſage brocht till hir be the angel Gabriel; and ſyne for our ſakis, and to ſynde vs of the origynale ſyn, and to geve vs eternale lyf, tuke dede and paſſioun here, with grete diſpiſing vilaynous, to geue vs enſample and informacioun how we ſuld reule oure lyfing here: Quhilk ordanyt all writtis for oure teching and doctrine; and all his werkis and dedis here, he did for oure enſample and enformyng, to multiply his faith. And thus, rycht as he has choſin to growe and manetene his fayth, the worthi and wys clerkis to hald ſcolis, and ilkane to teche othir be the

haly wryttis of prophecies and of lawis aganis the inymyes of the Faith: Rycht ſa the hye glorious God chefit Knychtis to be his campiouns, ſa that the unworthy myſtrowaris and rebellouris agaynis his faith mycht be throu thame chaſtifit, be force of armes to vencuſs and ourecum his inymyes, the quhilkis every day forſs thame at thair powar to put doun the fayth of Haly Kirk, and thir Knychtis that thus occupyis thame in the defenſe of his rychtis ar callit his Knychtis of Honour in this warld, and in the tothir, that defendis the Haly Kirk and the Criſtyn Faith, quhilk is oure ſaule hele and ſalvacioun. And tharefore Knychtis that has faith and bapteſme in him, and uſis nocht the vertues and properteis of the faith, ar contrarius till otheris that kepis the faith, evyn as a man that God hes gevin till reſoun, and diſcrecioun, and he dois evyn the contrary. Thus he that has faith, and kepis it nocht, is contrarius till himſelf, for he wald be ſauf, and gais nocht the hye gate till his ſalvacioun: ffor quhy, his will diſcordis with his witt, and ledis it the way of myſtreuth, that is agayne his ſalvacioun, and ledis him to the way of eternale dampnacioun; and ſyk men takis the office and ordre, mare to be priſit and honourit in this warld, na for any prouffit that thai think to do to God, na to thair Prince that gave thame the office. Bot the maiſt noble officeris and ordres in this erd ar office and ordre of Clerkis and of Knychtis, and the beſt lufe in this erde is ay betuix thame; and tharfore rycht as Clergy was nocht ordanyt to be agayn the Ordre of Knychthede, bot to honoure it, and thame that worthily beris it, ſa ſuld Knychtis nocht be aganis the haly ordre and office of Clergy, to manetene worſchip and defend it, aganis the rebellouris and euill willaris of the Kirk, that are callit Sonis of Iniquitee, as thai ar obliſt in taking of the ſaid Ordre of Knychthede: ffor a man is nocht anerly obliſt to lufe his ordre, bot he is obliſt with that to lufe thame that be othir ordres vnder his awin lord; for to lufe his ordre, and nocht to lufe the caus that his ordre is ordanyt for; ffor ſyk lufe is nocht ordere lyke, ffor God has ordanyt nane ordre vnder him to be contrair till ane othir; and as to that thare is ordres of religious that few of thame lufis ane othir, and ȝit lufis well thair awin ordre; bot that is nocht the rycht ordre of lufe and charitee, that ſuld be

in religious: And rycht ſa a Knycht ſuld nocht ſamekle lufe his awin ordre, that he myſlufe othere ordres, ffor that war aganis God, and gude faith; ffor the Ordre of Knychthede is ſa hye, that quhen a King makis a knycht, he ſulde mak him lord and governour of grete landis and contreis, efter his worthines, and all Knychtis ſuld think that there is a Lord and ſyre aboue all knychtis, ffor the honour of quham thai ar all made Knychtis for to do his will, and ſerue him fyrſt, and ſyne thair temporale lordis.

Item, the Emperour aw to be Knycht, in ſignificance that he is Lord and ſyre of all Knychtis in temporalities: And becaus that the Emperour may nocht mak na gouerne all Knychtis, thare was ordanyt Kingis, to be ſubordinate perſons, next efter Emperouris, to gouerne realmes and contreis the quhilkis ſuld alſſua be knychtis, ſa that thai may mak knychtis, ffor na man may mak knychtis bot he be Knycht before, ſauffand the Pape: alſſua all kingis ſuld have vnder thame Dukkis and Princis, Erllis and Vicountes, and Vauvaſſouris and Barouns; and vnder the Barouns Knychtis of a ſchelde, the quhilkis ſuld gouerne thame be the ordynance of the Barouns that ar in the hyare degree of Knychthede, before namyt: And that gerris he [him] multiply knychtis in takenyng that na King, bot he may na can gouerne all the generalitee of Knychtis in erd, ffor thare is nouthir Emperoure, na King, that can, na may in his regne gouerne all his ſubditis but help of his Knychtis: bot the King of Glore can wele allane but othir power, na of his awin vertu and majeſtie, can and may gouerne and reugle all this erde, and all the hevin, at his awin pleſaunce, the quhilk is ane anerly God allane in Trinitee and Vnitee; and tharfor wald he nocht that ony Knycht allane mycht mak a knycht that ſuld gouerne all the knychtis of this warld bot he allane; and tharfore ordanyt he in this warld mony of Knychtis to be, that his Mageſtee may the better be knawin, and that Kingis and Princis ſuld mak officeris vnder thame of Knychtis. And forthy dois a King or a Prince grete wrang to the Ordre of Knychthede quhen he makis othir ſereffis, baillies, or prouoſtis of othir lawlyar men na knychtis; ffor than ar Kingis and Princis caus of the abuſioun of the

Ordre of Knychthede, quhilk was ordanyt for ſik caus: ffor that Ordre was ordanyt to be ſubſtitute till Princis and Kingis, apon the gouernement of the peple, as maiſt worthy and maiſt honourable for ſik gouernaunce of ſmall peple; and aboue thame Dukis, Erllis, and Barouns; and aboue thai Kingis and Princis; and aboue Princis and Kingis allenerlye Emperouris and Papis. And thus ſuld the warld be gouvernyt be commoun reugle of gouernance, ſauffand Kingis that ar priuilegit or preſcribit in thaire power imperiale: and thus Knychthede is the hyeſt temporale Ordre that is in the warld; but nocht the hieſt office: ffor Kingis and Emperouris is nocht Ordre, bot it is office; be the quhilk office thai precell aboue all othir officis of temporalitee, as Dukis, Countes, Marquis, Vauvaſour, Baroun, and Knychtis; and ſuppoſs, of all officis of honourabilitee, the Knychtis office be the lawaſt office of dignitee vnder Imperiale or Ryale mageſtee, neuertheles the Ordre is hyeſt and maiſt honourable; ffor quhy, that all Emperouris and Kingis aw to bere that Ordre, or ellis thair dignitee is nocht perfyte, ffor ellis may thai mak na Knychtis. And be honourabilitee of the Ordre of Knychthede grete honour is ordanyt be the lawis to do to Knychtis, and be nobleſs of honour that is put till him, he ſuld haue nobleſs of vertues, and worthyneſs in his curage; be the quhilk nobleſs of curage he ſuld be leſs inclynit till all wikkitneſs, and all vicis of barat, and trechery, and othir villain condiciouns, na ony othir perſone.

The office alſſua of Knychthede aw to defend his naturale Lord, and manetene him; ffor a King is bot a man allane but his men; and but tham thare may na King gouerne, na deffend his peple, na ȝit nane othir Lord, ffor thai ar bot ſynglere perſons; and thus, gif ony man be aganis the Mageſtee or othir Lordis of the temporalitee, the Knychtis ſuld help him to defend and manetene his rychtis. Bot commonly ane euill wikkit Knycht takis party contrair with a Kingis ſubditis agayne himſelf, ffor he wald haue his Lord put doun, that he mycht haue ſum part of the lordſchip; bot than wirkis he agayne his awin ordre, and office that he is ordaynit for; that is ane, the faith of Jheſu Criſt; ane othir, his natural

Lord; the third, the peple in thair richtis: ffor the Knychtis ar adettit to manetene and defend juſtice; ffor rycht as a juge has powar be his office to juge and geue a ſentence, rycht ſa has he poware to kepe his jugementis fra fors and fra wrang and violence, in excerciſioun and in execucioun of his jugement and ſentence. And becaus that till jugement of caus pertenis wele wiſdome and diſcrecioun of Clergy to knaw the lawis, it is a noble thing quhen Knychthede and Clergy is aſſemblit togedir, ſa that Knychtis war clerkis and wele letterit men, ſa that thai war the mare ſufficiand to be jugis be the knaulage of ſcience of lawis, ffor than war thare na man mare worthy na hable till to be a juge, na a Knycht clerk: ffor bot ſcience of Clergy to knaw the lawis, thare is na man worthy to bere office of juſtice. Knychtis ſuld be wele ryddin, and in ȝouthede lere to be wele ryddin, on deſtrellis and courſeris, till haunte juſtis and tournaymentis, to hald Table Round, to hunt and hauk at hert and hynde, daa and raa, bere and baare, loup and lyoun, and all ſik honourable pleſauncis, and ſa mayntenand the office and the Ordre of Knychthede worthily: And as all thir propereteis before ſaid pertenis till a Knycht, as to the habilnes of his corps, rycht ſa is thare othir propereteis pertenand to the ſaule; as juſtice, force, prudence, and temperaunce, charitee and veritee, lautee and humilitee, faith, eſperaunce, ſubtilitee, agilitee, and with all othir vertues touchand to wiſdome, appertenis till him, as to the ſaule; and forthy, when a Knycht has all ſtrenthis and habiliteis that appertenis to the corps, and has nocht thame that appertenis to the ſaule, he is nocht verray Knicht, bot is contrarius to the Ordre, and inymy of Knichthede: ffor than it war lyke that Knychthede war contrarius to the ſaule behufe; the quhilk is fals, ffor the principale caus of the Ordre is to the manetenaunce of the Criſtyn faith, and of all vertues, and inymy to vicis.

Item, Office of Knychtis is to manetene and gouerne landis and policy, and to defend thame; ffor the raddour and the drede that the peple has of the Knychtis, thai byde apon thair craftis and labouragis, and grathis lyfing for the Lordis, for dout to be vndone, deſtroyit, and deſertit; and thus ar the Kingis dred for the Knychtis. And thare, ſais the Doctour, that a

fals Knycht, that will nocht help to defend his King and his Lord naturale, is lyke faith bot gude charitable workis, or Knychthede tume and idill bot office, or heretike aganis the faith. And thus a fals Knycht that is vntrewe, that dois nocht the bidding of his Prince, and is contrarius till his biddingis and opyniouns, dois grete wrang to the Knychtis that fechtis to the dede for juſtice, and for the faith, and for his Prince, and his naturale Lord, and is worthy to be punyſt vtterly: ffor thare is na Ordre na office that is maid bot it may be vnmaid, or ellis Goddis mycht war bot ſmall; and than, ſen the Ordre of Knychthede was ordanyt be God Almychty, and gouernyt and manetenyt be thame that beris the ſaid Ordre, gif thai that ſuld gouerne the ſaid Ordre, and manetene it, miſgouernys it, and dois the contraire, the Ordre is lytill behaldyn to thame, ffor thai vndo the Ordre. And thus the wikkit King vndois nocht anerly the Ordere of Knychthede in himſelf, bot alſſua he vndois it in his Knychtis quhen he gerris thame do aganis the Ordre, outhir be euill enſample that he gevis thame, doand thingis that ar aganis the ſaid Ordre, or be flatery that thai mak to thair wikkit maiſter, and fals ſuggeſtioun to ger thame be lufit of him, knawand that he is euill ſett and will redily trow euill talis. And all thus gif it be euill done, to gerr a Knycht be miſgouernyt, and myſſarne throu euill gouernaunce. It is mekle were done to miſgouerne mony Knychtis, as thir wikkit princis dois, that all the charge of the miſgouernaunce of all the Knychtis of his realme is be his default and negligence, or that thai be ſa wikkit in thame ſelf, that thai geve him vnworthy counſale, to do apon his ſubjectis extorſiouns, be wikkitneſs of tyrannye, or of barate or trechery, treſone to thair naturale lordis, or vnleautee till his ſubditis, be force of thair wikkit curage; and than is ſyk a Prince mekle to priſe and to love, that knawis ſyk trychouris, and trompouris and vnworthy traytouris, that beris waſte name of Knychthede, that wald counſale him, and tyce him to forffet and vndo the worthy and noble Ordre of Knychthede, that he has ſa honourably tane, and worthily hydertillis has manetenyt; mekle honour and worſchip is in his curage of the Prince that ſa dois, and mekle ſuld be lufit with thame that beris the Ordre worthily, quhen he takis ſik vengeaunce of

the inymyes of the Ordre, that throu thair wikkit counſale wald corrumpe his noble curage.

Item, the Order of Knychthede ſtandis in the corage, and nocht in the corſſage, ffor ellis war the Ordre litill worth; ffor quhy? A lytill perſone may quhilum throu habilitee of corps oure cum a mekle, and tak him, and enpriſone him. Bot a thouſand men, ſuppos thai be neuer ſa ſtark, may nocht oure cum na vencus a gude Knychtis curage. And thus is the Ordre of Knychthede mare worthily in the curage na in the corſſage, ffor ellis war nocht that the Knychthede accordit better to the body na to the ſaule. And be that, the vnworthy cowartis Knychtis that fleis in bataillis fra thair lordis ar nocht worthy to be callit Knychtis, na to bere the honour that to worthy knychtis efferis, ffor thai drede mare the diſtroublaunce and maleſs of thair corſſage, na the honoure and worſchip of thair curage that appertenis to the Ordre of Knychthede of rycht. And thus nobleſs of curage is better pertenand to Knychtis na is force of corſſage, or ellis ſuerenes and cowardiſe in mannis perſone ſuld be of the propereteis of the Ordre. And hardynes and largeſs ſuld be contrarius till it, and that war mekle vnreſone; bot be all gude way of ordere, quhen a gude Knycht is oure ſett with oure grete powar, and leſſe has of help and of falouſchip to ſupple him, in ſa mekle ſuld he haue mare hye curage and mare force of ſpirit, to oure cum all his aduerſaris; and gif he be oure thrawin, till manetene the poyntis and propereteis of the worthy Ordre of Knychthede, than has he optenyt the honour and the loſs of the worſchipfull reward and meryt of juſtice, that deis for the defenſs of the rycht, and manetenaunce of the worſchipfull and meritable poyntis of the Ordre, as he that deis for lufe and leautee, and honoure of the noble Ordre that he was ordanyt to. For the wiſe man ſais, That Knychthede and hardyneſſe may neuer langſumly dwell togider bot wiſedome and wiſe diſcrecion; ffor quhare na wiſdome na diſcrecione reſtis, how ſuld thare be knaulage of honoure. Na, how ſuld that perſone diſcerne betuix honorable and diſhonorable act or vndertaking of worſchip, quhare wiſdome is away, ffor wiſdome will never mare mak fault till his honoure. And

forthy, is it ſignifyit till all Knychtis of honour, that a Knycht may neuer be hardy, na haue the vertues that to Knychthede ſuld pertene, bot he haue wiſedome in him; na thare is na man that may ſa mekle honour do till his Ordre of Knychthede, as to ſtand to the vttereſt with ſtark curage for the rycht fermely, and neuer conſent to leve his lord; na his rychtwiſe actioun to dee tharfore; and treuly that mon be reuglit with witt and reſoun, and nocht be foly na ignoraunce; ffor quhen foly and ignoraunce is with the Ordere of Knychthede, wit and reſone, knaulage and diſcrecioun, ar flemyt thairfra; ffor wiſedome, reſoun, and diſcrecioun ar the ledaris and gouernouris of Cheualrye bathe in Knycht, King, and Emperoure, and but wiſedome the Order is peruertit; ffor inpoſſible thing it is, that foly and ignoraunce gouerne that worthy Ordre. And than mon it on nede force be gouernyt be wiſedome, and thus is it, that ſen the Ordre is reuglit be witt and wiſedome, than ſuld all gude Knychtis pres them to be wyſe, and ſett tharon all thair hert and mynde; the quhilk makis Knycht ſa curageus, that he doubtis nocht the dede, in regarde of honoure and his rychtwiſe cauſe, that he may lufe and honour his Ordre, to ſauf bathe ſaule and honour, in the contrair of foly and ignoraunce.

Item, Office of Knychthede is to mantene and defend wedowis, maidenis, faderles and moderles barnis, and pore miſerable perſouns and piteable, and to help the wayke agayne the ſtark, and the pure agayne the riche; ffor ofttymes ſik folk ar be mare ſtark na thai pelit and derobbit, and thaire gudis tane, and put to deſtructioun and pouertie, for fault of powere and defence. And becaus all ſik dedis is wikkitnes, crueltee, and tyranny, tharfore is the Ordre of Knychthede ordanyt, as in that poynt amang the lave, to gaynſtand. And gif a Knycht himſelf be the manetenar or doare of thir thingis, he is vnworthy to bere the Ordre for his wikkitnes. And rycht as God has gevin to the Knycht pithe, hardynes, and hye curage, rycht ſa has he gevin him pitee in hert, to haue merci of the pure that gretis on him; aſkand help and confort for traiſt that thai haue in thame of help. And thus

ſuld a Knycht haue gude ficht to the miſerable perſouns, gude eris to here thame, and gude mynde to think on thame, that pitouſly cryis apon him for help and confourt. And he that has nocht thir vertues, is nocht verray Knicht, na ſuld nocht be comptit as ane of the Ordere of Knychthede. Alſua, and the office of Knichthede, that ſa mekle is lufit and preſit and honourit, war till derub and deſtroy the pore folk and all ſik peaceable perſouns, and till deſaue wedowis, that has na defence bot God and the Office of Knychthede, and till myſgouerne in thair gudis and heritagis, and diſſaue the faderles and moderles barnis, and all thing that war falſate, barate, wikkitnes and trechery, war poyntis of the ſaid office, and the office war alſmekle honourit for euill dedis, and wickit lyfing, as it is now for gude dedis, thare ſuld ma preſs to tak the ſaid Ordre and office na thare dois now; ffor be cauſe that the Ordre is founded apon lautee, curtaiſy, liberalitee, lufe, and pitee, many of thame that beris the ſaid Ordre irkis tharof in the warld that now is.

For the office of Knychthede ſuld have ſtark place in gouernaunce, and he ſuld be wele horſit, and haue power of men to kepe the contree and the Kingis wayis, all pilgrymes, trauailouris, merchandis, labouraris, and ſuld haue the juriſdictioun of juſtice in citeis and townis; and quhen nede war, to aſſemble the folk for the prouffit of the commountee; and quhen perilis war apperand in the landis, to byrn myſal houſis, and deſtroye perilous paſſagis, ger hag woddis, and byg and mak reparacioun of euill biggit placis, caſtellis, and wallit townis and fortreſſis, and kepe and defend all gudely perſouns; chaſtyſe and punyſe all miſdoaris and wikkit cruell perſouns; ffor and the contrary of thir gude poyntis war approprit to the Ordre, than all gude gouernance wald faile, and na man wald be ſeur; ffor the office is foundit ay on gude and prouffitable werkis that ar ſpede full to the commoun prouffit, and to gaynſtand all thame that ſettis thame for the diſtrublaunce of the pore peple, and hyndering of the commoun prouffit, and to put down euill and wikkit men, and to fauour, nuriſe, and manetene gude peple: ffor rycht as the hewing ax is ordanyt to cutt doun

treis that hynderis labouragis of landis, and cartis and chariotis and merchandices to paſſe through the foreſtis, ſa is the ſuerd of Knychthede ordanyt to kutt away and deſtroye the wickkit vnworthy wedis and ronnis of thornis of euill men that lettis labouraris, merchandis, and traualouris to trauale throu thé warld, quhilk is as a foreſt and wildernes quhen it is not wele redde; off the quhilk euill men ſuld be wedit out be Knychtis, keparis of the lawe, that gude men mycht lyve in lee; and he that is a Knycht, and dois nocht this, bot dois evyn the contrary, ſuld be tane be the Prince, or be othir worthy, faithfull, and honourable Knychtis, and put till dede; ffor quhen a Knycht is a revare, or a thef, or a traytour or a murtherar, or a Lollard, ſciſmatike or heretike, or in ſyk termys opinly knawin and approuit, than is he vnworthy for to lyve, bot to be punyſt in example of otheris that defoulis that maiſt noble and worthy Ordre, and abuſit it aganis the poyntis and the propereteis of the Ordre; ffor it war better to ſyk a Knycht to ȝelde him ſelfe to juſtice to be punyſt, with mortall punycion, na to lyve in ſik miſordinate lyf for to vndo himſelf, and otheris mony, quhilk leſſe euill war that he war vndone allane, and leſſe charge till his ſaule: ffor gif a knycht or a lord haue all thir forenamyt vicis in him or any part of thame, and wald punyſe otheris, and will nocht punyſe himſelf, that is nocht the rycht way of juſtice; ffor gude juſtice begynnis at it ſelfe, and ſyne at othir men, ffor grete lak is to reproue and correct otheris in that, that he is foulare ſmyttit him ſelf; quhilk gif he will nocht do, othir Knychtis ſuld do for honoure of thair Ordre, till hald it euir in honoure and worſchip, as wele efferis it to be. And all Knychtis that fauouris ſyk cruell dedis, and gerris nocht punyſe thame, thai ar foule in the dede as the doaris of thame; ffor ſyk men ar nocht verray Knychtis, bot feigned beris the Ordre, and dois nocht the office; ffor rycht as a Knycht had a hurt in ane of his handis, that hurt is mare nere and dere, to the laue of his othir membris, na it is to me or ane othir man, and erar efferis till him to ſett remede tharein. And rycht ſa, gif a Knycht myſgouernis him in ſyk kynde that he be othir thef, or traytour, revar, or murderar, it appertenis mare till othir knychtis to ſett thare in remede, na it dois

till otheris that ar na knychtis; ffor all knychtis ar, and ſuld be as a cors. And thare ffore, knychtis has mare wite of the myſgouernaunce of othir knychtis na ony othir man has, and mare diſhonoure alſſua na men that ar na knychtis; ffor it is thair default, ſen the correictoun efferis to the Order and to the Office; ffor quhy, he is inymy to the Ordre that ſa gouernys: And than ſuld it wele effere to the Order to punyſe thair inymyes. Quharefore, thou that art a Knycht, and will correk otheris defaultis, correk thine awin faultis fyrſt: ffor a traytour, thef, or revare Knycht, he is alſſua thef, traytour, and revare till his Order that revis at the worſchip and the honoure that appertenis till it, mare na to reve othir mennis gudis; ffor he that ſtelis or revis honour fra ony perſone, bringis him hame ſchame and diſhonoure and euill renoune; quhilkis honoure paſſis all richeſs. Quhat difference is thare, to gude vnderſtanding, till a traytour that betraiſis his awin Lord naturale. or his caſtell, or his wyf, or his douchter, or his eldeſt ſone, or ſlais his counſale and murderis thame, or ſik dedis dois, in regard of him that euer was lele and trewe in all thir thingis, and deis for his Lord in bataill place. And alſſua quhen a Knycht defendis ane othir that is falſe and traytoure till his Prince or his naturale Lord, and will nocht thole him cum to juſtice, nor na punycione to be done apon him, he is were na he that did the dede: and the Ordre of Knychthede is diſhonourit in his perſone, that manetenis, and will nocht bring to juſtice a falſe traytour; and vnworthy war that he had juſtice in keping.

Ane othir poynt of the Office of the Knychthede is, to accuſe traytouris aganis his prince, or otheris that it efferis, and till appelle thame of bataill, and feicht wyth thame: And office of traytour is, to deny his treſone, and hyde it, and cover it, quhill he may, and eſchewe all prufis tharof; and thus ar the twa curagis wele contrarius togidder, that neuer curage of traytour mycht ourcum ane noble curage of a trew Knycht; bot gif it be throw pride or ſurquidy, that is callit oure preſumptuouſe in himſelf: the quhilk God tholes quhilom be punyſt in bataill place. Bot the curage of a lele Knycht, that for a lele cauſe debatis, may nocht be oure cummyn, bot gif it be for

ſum ſyn agaynis the Ordre of Knychthede: ffor gif a Knycht wald reve fra the ſmall peple the gude that God has gevin thame, and geve it till otheris that he aw nocht to, that war agayne the Office of Knychthede, to tak fra laware na himſelf outhir moble gudis or poſſeſſiouns, and hald it as heretage till him, nocht gevand, na reſtorand agayn; he may be lyknyt to the wolf that the lord gave the ſchepe to kepe to, as till a familyar faa; or he may be lyknyt till a fule lorde that left his faire wyf in keping till a ȝong traytour knycht; or he that left his ſtark caſtell and his gudis till a bitter cuvatous knycht, vntrew knycht; and thus is he mekle to wyte that gevis his caſtell, or his wyf, or his ſchepe, in ſyk gouernaunce; or how ane othir ſuld traiſt his gouernaunce in him that gouernis nocht wele himſelf? ffor thir ar thingis that men ſuld nocht put in miſgouernaunce of fule men, his faire wyf, his caſtell, and his moble gudis; ffor commonly ſyk men that begylis thair lordis may neuer be reformyt na redreſſit till lautee, na till honour of Knychthede.

Item, Ane othir poynt of the Office of Knychthede is, to hald his armouris cleine and faire, and wele at poynt, and to ſe wele to the gouernaunce of his horſe, and nocht to play thame at playes of dice, and of tabilles, and othir licht playis, quhilkis ar nocht contenyt in the poyntis of the Ordre: ffor it is forbedyn in the lawis to mak ony ath contrary to the Ordre of Knychthede, na to the Office; and he that puttis doune the principale thingis quhare with the Ordre and Office is haldyn at honoure and worſchip, throw lycht playes or uthir wayis, he honouris nocht wele his Ordre; ffor Knycht in weris, but horſe and harnais, is lytill preſit; and ſen it is ſa, that God and man acordit in the poyntis of the Ordre of Knychthede that na falſe aythis ſuld be tharein, na in thame that gouernis the ſaid Ordre, ſuld than nane be.

Item, Lordis na Knychtis ſuld nocht brek the ath of mariage throw miſordynate lechery, ffor that is a poynt that diſcordis with the poyntis of the Ordre; ffor thare is thre gree of chaſtitee, the quhilkis all honourable perſouns ar behaldin till, that is, ane in mariage, ane in wedowhede, and ane in maidynhede that is callit virginitee; of quhilk

the Haly Writt biddis thame that may nocht lyve chaſte, mary thame, and ſyne kepe thair maryage; ffor gif thai do nocht, and thai brek mariage, that brekis thair aithe to godwart, the quhilk is agayn the Ordre and Office of Knychthede; ffor chaſtitee is vertu, and miſordanyt lechery is vice: And thus ſen all vertu folowis the Ordre, and all vice diſcordis with it, it ſyttis wele that princis, lordis, and knychtis kepe honour in that poynt, and namely, nocht to forffet to thair mariage.

Item, Juſtice and Knychthede acordis togeder, and juſtice and mariage, breſing and othir diſordinate lechery diſcordis with juſtice; and thus Knychthede and diſordanyt lechery diſcordis, as apperis be the lawis of Haly Kirk, quhilkis efferis prelatis to correct: And thus gif a prince, or a lord, or a knycht brekis mariage, he is mare to blame na ony of lawer degree; ffor the hyar degree the gretter fault, and mare to be punyſt in all exceſſis of vertu.

Item, Ane othir poynt of Knychthede is, that a Knycht ſuld be meke and full of clemence, and nocht prydy, na preſumptuouſe, na orguillouſe; ffor oft tymes of pryde and orguille and preſumpcione cummys injure and diſcenſione; ffor orguille is contrary to juſtice, and inymy to concord; and tharfore, thare ſuld na Knycht be hautayn, na feir, na prydefull, na preſumptuouſe, bot euer with mekenes, and clemence, and humilitee, be ſymple as a may amang peple, and in his inymyes preſence be as lyone rampand; ffor quhat ever he be, that be full of pryde and preſumptuouſnes, amang vertuous men is repute nocht, for thai ar contrarius to pes and concorde, and pes and concorde ar contrarius to juſtice. And ſa is pride aganis the poyntis of the Ordre. And humilitee is the rute of the ſtedefaſtnes of Knychthede; ffor ſchortly to ſay, Knychthede acordis till all vertu and juſtice, and all thingis that ar contrariouſe to virtu and juſtice ar contrariouſe to the Ordere and Office of Knychthede: ffor Knychthede ſuld defend all injuris and wrangis, all pilleries, wrang, weris, and tribulaciouns, and ſuld hald the peple in all juſtice, equitee, veritee, and lautee, pes and debonairetee, and outſched the wikkit fra the gude peple

peſable; quhilkis, gif thai do nocht, bot dois the contrarye in thair governaunce, thai ar contrarius to thair Ordere, and worthy to be punyſt. Bot thare is nane that all knawis, na all may punyſe, bot the Emperoure, the quhilk ordanyt Knychthede ſpirituale, to kepe juſtice, ordinare, be reugle vertuouſe, in pes and concorde, and juſtice rigorouſe, that is, the Ordre of Knychthede, quhilk ſuld on force compell euill men, and of wikkit lyf, to deſiſt and ceſſe fra thair wikkitneſſe, and punyſe thame tharfore: And thus is thare Knychtis of pes and concorde amorouſe, and be reugle of juſtice, to mak gud reugle and gracious concorde and gouernaunce in the peple; and alſſua Knychtis of the juſtice rigorouſe, ordanyt to compelle be fors of armes all tyrannis, traytouris, and all othir myſdoaris, and cruell tormentouris of the haly labouraris, kirk men, merchandis, and traualouris, to ceſſe and deſiſt fra thair wikkitneſſe. The quhilkis Knychtis ſuld be full of vertues, and gude lyf, to geue otheris enſample.

QUARTUM CAPITULUM.

HERE SPEKIS THE DOCTOURE OF THE EXAMINACIOUN OF THE SQUYER, WHILK SULD ENTER IN THE ORDER NEWLY OF KNYCHTHEDE.

SAYAND, That he ſuld be firſt examynyt be ane alde Knycht that knewe and lufit wele the ſaid Order atoure all thing, next to God: ffor thare is mony Princis that rekkis nocht quhat maner of condicioune na of lyf his Knichtis be, ſa that he haue grete nomber of Knychtis in his company. Bot it ſuld nocht be ſa: ffor Knychthede takis na hede to multitude bot to nobleſſe of cheualrye, and of curage, and of gude thewis, that we haue before ſpokyn of; and tharefore, gif he that is examynour lufys better multitude, na nobleſſe of curage and of vertu, he is nocht worthy to be examynoure of Squyeris, bot ſuld be reprovit and punyſt be the Prince of Knychthede, of his defoulyng of the Order of Knychthede: and firſt and foremaſt it ſuld be ſperit, Gif he trowis, lufis, and doubtis God? but quhilk poynt is na man worthy till nane order of Nobleſſe. Item, Gif he dredis the defaultis to do, that diſhonouris the Order? and thus Squier, but lufe and but drede to do mys, is unworthy to the Ordre. And gif he takis it agayne thir propereteis and condiciouns, he wenis he takis honour till him, bot he takis diſhonour; ffor a Squyer but nobleſſe is nocht worthy to ſa hye honour, as to the worthy honour of Knychthede; na ȝit in the weris of his prince or otheris, but horſe, armouris, and ſik men, ar nocht habil to wyn honour in armes,

ffor men may nocht mare cruelly deſtroye the noble Order of Knychthede, na till haue ane vnworthy examynoure of the Squier that ſuld enter in the ſaid Ordre; ffor gif he admytt to the Ordre a man of vnworthy curage, that is deſtructione of the Ordre; and ſuld a Squier examyne himſelf firſt, and think on the mony noble propereteis and condiciouns of the Ordre, to think in him ſelf gif he war worthy, or he put him to the examnacioune. Rycht as Scholaris examynit to be Preſtis or greid in ſcholis, ſuld nocht ſett thame thar fore, bot thai fand thame worthy tharfore, ffor dout thai war repellit, or ellis defoulit thair greis; rycht ſa ſuld Bachelere Squieris in the examinacioune of the Order of Knychthede, ffor he ſuld nocht alffua aſk the Ordre that he wald eftir deffoule be his euill thewis. And alffua Lordis that ar ſa informyt, that thai will mak ſik men Knychtis, thai do aganis the poyntis of the Ordre, and chargis thair conſciences; ffor men knawis nocht nobleſſe of curage in fair wordis, bot in worthy werkis: Na nocht in faire clething, ffor oft tymes vnder a faire habyte may be a full falſe hert, full of barate, trechery, and trayſoune; na he takis him nocht be his faire harnais, na his faire horſe, na othir faire habilliamentis; ffor oft tymes vnder ſyk faire habilliament ar nocht the beſt men of armes, and worthiaſt in vertues. Quharfore, gif thou will wale worthyaſt and maiſt noble man of curage, thou ſeke him be thir takenis, that is, for to ſay, juſtice, and temperance, force and prudence, ffayth, eſperaunce that is gude hope, and cheritee, and leautee; and be thir takenis, thou ſall knawe the nobleſs of curage; be the quhilkis vertues, the noble hert defendis it fra the inymyes of Knychthede; quhilkis ar falſehede, trechery, trayſone, thift and murder, and ſyk lyke thingis.

Item, Our ȝong men ſuld nocht be maid Knychtis, bot gif thai had gude tutouris and curatouris, for dout of miſgouernaunce of the Ordre for fault of knaulage; ffor quhen a childe is made Knycht, he thinkis nocht on the poyntis of the Ordre that he ſueris to kepe. And gif the Squiere that is reſſauit be the examynouris to be Knycht and admyttit, be a rekles man and a wikkit, and of vile condiciouns, he dois grete wrang to the Ordre that he beris, and till himſelf too; ffor

and he be vencuſt in barrier, or he be cowart or full of wikkit vicis, as fleand fra battaillis, revand or ſteland, he ſall neuer haue honour na prouffit of his Ordre: ffor rycht as it honouris the honourable, it diſhonouris the diſhonourable. Bot of all thing, a Knycht ſuld kepe him in all vertu to hald the mydwart, for ay the mydwart is vertu, ſa is the extremitee vice; and thus a Knycht ſuld be of reſonable gude age, that he knaw the propereteis and poyntis that he aw till haue, that he nouthir excede, na be our lache in his dede.

Item, It ſuld be ſperit at him, Quhat is the cauſe that he takis the Ordre for? quhethir for fairnes of corſſage; or for hardineſſe of curage; or for richeſſe, that he may be proudly cled; or for pryde, that he may take mare ſtate na his falowis that now is; or for that he is wele horſit and enarmyt; or for to be a myrour in his lignie, that nane is ſa worthy as he to be Knycht.

Item, Men may mak Knychtis of pure mennis ſonis, and thai haue gude, evin in frendſchip of lordſchip; and with that, that thai haue the vertues foreſaid. Bot and a Knycht or a Lord mak ane vnworthy creature Knycht, he puttis his honour in dangere, that diſpriſis and diſhonouris the Noble Ordre of Knychthede, and makis his awin honour mare law na it was; for the fylth and the wrechit vnhoneſtee, that he has lychtlyit the ſaid Ordre. For be rycht reſone of worthyneſſe and nobleſſe of the Ordre, thare may nocht, na ſuld nocht na villaine curage cum be gude, evin to the ſaid Ordre; ffor that war be gude reſone vndoyng of the ſaid Noble Ordre, that is ordanyt bot for nobleſſe and gentilleſſe of curage and gude vertues, as foreſaid is, and gude thewis: For hye parage and ancien honour ar the firſt poyntis of the rute of Knychthede, that is cummyn fra alde anceſtry, and ſyne worthy perſouns with worſchipfull condiciouns and propereteis, perſonale of the Knycht him ſelf, makis mariage betuix worſchipfull vertues in hye parage and Knychthede, quhilk aw nocht to lycht bot in nobleſſe; and tharfore, and a Lord marry nocht hye parage and Knychthede togeder, he is contrarius to Nobleſſe and to Knychthede, and to Knychthede bathe. Bot a Lord may put of his powere forſſably

agayn the noble lordis and Knychtis willis, a man in the Ordre that is nocht worthy: Bot he may nocht vndo that he has done, ffor ſuppoſe that he haue power to mak a Knycht, he has na power to vnmak him, ſa mekle is the vertue of Knychthede; ffor na man but grete cauſe, and Juge with princis powar, may tak honour away quhare it is anys gevin. Than be reſone, it aucht nocht to be that Prince nor Knycht mak na Knycht of ane unworthy perſone, na of villaine lignage. ffor wald men underſtand that alſmekle is nature honourit, as for corporale nature, in tree and beſte as in man; bot as for nature ſpirituale, man is mare honourde. Bot be the nobleſſe of the ſpiritualitee of the ſaule reſounable, that accordis with angelis of hevin, thare is grete difference; and ſen nobleſſe of curage ſuld be in all Knycht, it may ſtand that a man of a new ſprongyn lygnye, that be honourable and worthy in all gentriſe, mycht be convenable and worthy to the Ordre, ſa that the vertues condiciouns and propereteis of nobleſſe of curage acord ther till. Bot this opynione is vntrewe and vnworthy, ffor and that mycht be, it war mare lyke that the Ordour of Knychthede ſuld better or alſwele accorde to the propereteis corporalis, and perſonalis, as ſpiritualis: the quhilk is falſe, ffor Knycht gaynis nocht bot for hye parage and nobleſſe, with the ſeven vertues before namyt be the Doctour, as Force, Prudence, Juſtice, and Temperance, with Faith, Gude Hope, and Charitee, with leautee that efferis to Knychthede.

Item, The examynour ſuld ſpere of the Squieris condiciounis, and maneris, and gude vertues, and thewis, amang the peple; and quhat documentis and techingis thai ar of; ffor the fault of gude documentis and techingis gerris vnworthy men be reboytit and repellit fra the examinacione of the inquiſitouris, that thai cum nocht to that Noble Ordre: ffor worthy examynouris will admytt nane, bot worthy: ffor grete foly war to put in the Ordre thame that efterwart ſuld be repellit for their miſgouernaunce; And forthy ſuld the Knycht, that is the inquiſſitour, ſeke wele the poyntis of nobleſſe and of valour, and of the vertuouſe propereteis and gude thewis of the Squyer that ſuld be Knycht;

and quhy, and for quhat cauſe, he will tak the Ordre; and quhethir it be for meritable cauſe till implye him for the Haly Kirk, the Criſtyn faith, and for the commone prouffit, for the peace, and for all peceable perſouns; or he takis the Ordre for pryde or couatiſe, or for to be honourit, or for vane glore, or to wyn richeſſe thareby, quhilk, gif he may perſaue that his entencione cummys of ane vnworthy cauſe, admytt him neuer: ffor rycht as Homycide, Symony, Uſure, and Sciſmatyke condicioune, repellis Clerkis fra benefice and honoure, and all dignitee; in lyke cas ſuld thir faultis before namyt repelle a Squyere fra the noble Ordre of Knychthede, that ſuld haue nane affinitee bot till nobleſſe of corage, as ſaid is; ffor and men wald wele knaw and conſider the grete chargis and dewiteis that folowis the ſaid Ordre, with ſaule perile, and worſchip oft in were, thay ſald ſtand grete aw to tak that noble Ordre, mare na to be outhir monk, or frere, or othir religiouſe of the hardeſt Ordre that is; ffor traiſtis wele, that grete honour beris ay grete charge, and gretter diſeſe it is, to fall fra grete honoure agayne that anys a man has bene at, na euir it was joy, to be thareat: *Quia non eſt tanti gaudii excelſa tenere, quanti eſt meroris de excelſo cadere.* And tharfore Knycht ſuld mare dout honour na dede, and ſchamefulnes ſuld mare chaſtiſe a worthy Knycht, and geve him a hardar paſſione; and it ſuld happin him, na ſuld outhir hunger or thriſt, or hete or calde, or ony diſeſe that he mycht haue; and namely, grete princis and lordis ſonis ſuld think grete ſchame to wyn ane euill name for lak of thair condiciouns in thair ȝouthede, gif thai thocht euer to cum to the worthy and worſchipful Ordre of nobleſſe that Knychthede is callit; ffor thai may wele traiſt that the name that thai wyn in thair ȝong age remaynis with thame for euermare: And than is it grete auenture, and euer thai be worthy to reſſaue that Ordre, quhen the examynouris knawis thair condiciounis; and tharfore, all ſyk perilis ſuld be ſchawin to the Squier or he ſett him to cum to the examynyng. Cheualry may nocht be vp haldyn but grete coſtis, and als expenſis on horſe, harnais, mete, and men, and othir neceſſair thingis that till it appertenis; and tharfore, thare ſuld na man, ſuppoſs he war worthy, deſyre to tak the Ordre bot he war a

lorde, or that he had lord to myniſter him all his neceſſiteis, and hald his honour abuſe in tyme of weris; ffor ellis, in default of horſe, harnais, and othir neceſſiteis, euill ſett Knychtis, quhen thai wantt, aſſemblis ſyk euill men as thame ſelff, and gerris mony ruggaris and revaris, and othir wikkit men, deſtroy the commouns, and diſtrouble the realme, and makis mekle wrang to be done in thaire default.

Item, Men countrefait in thair perſone, na oure grete growin men, na men oure fat, or that has euill diſpoſicione, or euill ſekenes in thair body; ffor it war lak to the makare to mak men Knychtis that war nocht hable till armes, and to do vailliaunce in tyme of weris; ffor the nobilneſſe of the Ordre is ſa worſchipfull, that it ſufferis na man that has mahaigne, na demembrit, na othir wayis manket in corſſage, viſage, na membris—be he neuer ſa riche—to be admyttit to the ſaid maiſt noble Ordre, the quhilk excludis vttraly all ignobilitee and vilitee.

Item, The inquiſitoure examynour ſuld mak inqueſt at the Squyar gif euer he did ony grete exceſſiue ſyn, as treſoune, or ſciſme, ſorcery, or wichecraft, or grete murderis, or ſyk lyke thingis; the quhilk, ſuppoſe he priſe thame lytill, may lett him to reſſaue the noble Ordre, in company to be falowe to the worthy Cheualrye: na ȝit na vane glorius Squyare ſuld be na Knycht, ffor vane glore tynis the meritis of all gude vertues. Na he ſuld nocht be a gabuſoure, na a flaitour Squyare, that ſuld enter in the ſaid Ordre; na ȝit hautane, na fiere in pride, na orguillouſe Squyere ſuld nocht enter in Knychthede; and namely outrageus in word, and ſclanderouſe bakbytare, ſuld nocht enter in the Ordre; na commone leare, na commone vicioufe hurdomare haſartour, commoune tauernouris full of ſleuthe, barganouris, commouns glotouns, kid and knawin for ſyk, dronkynſum, manefuorne, and all outrageus commoun vicius men, ar nocht to be reſſauit to the Ordre of Knychthede, bot ſuld be repellit be the examynouris of the Ordre: And thus ſald nane be reſſauit to the Ordre bot nobles of parage, vertuouſe, honeſt, and of worthy curage; and in all this ſuld Squyer be inquerit, or he be Knycht.

QUINTUM CAPITULUM.

HERE DECLARIS THE DOCTOUR IN QUHAT FASSONE AND MANER SULD A SQUYER THAT WALD BE KNYCHT, RESSAUE THE ORDRE OF KNYCHTHEDE.

AND as to that, the Squyer quhen he is examynyt and admyttit, he ſuld ſchriue him clene of all ſynnys and defautis that he may think on, that euer he maid aganis God, and his Mageſtee; and tak his Sacrament, ſayand "In the name of thee, and in entencione to ſerue thee, and honour thee, My Souerane Lord God, and thy dere moder Mary, and all thy haly Sanctis of Paradiſe, I tak this day this worthy Ordre." And this ſuld be done be prince or lord in a grete feſte, as Zule, Paſche, or Witſonday, or All Halowmeſſe, ffor the mare honourable aſſemble is maid thay dayes na in otheris: And than ſuld the Squyere faſt the Feſt evin, and wake all that nycht in prayeris of grace aſking, and otheris als ſuld pray for him, to geve him grace, worthily to reſſaue and kepe, and worthily gouerne the ſaid Ordre, at the pleſaunce of God, and the haly Court of Hevin: And on the day before, he ſuld pas to the Kirk, in his beſt array as efferis and cuſtum of the countree is, thair to be in prayeris, and to here a preching, or a propoſicione langand the ſaid mater; na he ſuld nouthir here na ſpeke viciouſe ſpeche, na trompouris, na janglouris, for that is lak to the Ordre: And on the morne eftir, quhen he is arayed in habyte of Knychtis wede, thare mon be grathit a ſolempne Meſſe with note, and in the tyme of the

Offeratore, he ſal cum before the altare and offer: And ſyne ſall he mak ane athe to the Ordre till honoure it eftir his powere, in the honour of Almychtj God, Prince of all Chevalrye; and thare in preſent place, ſuld thare be maid a faire ſermone, declarand the poyntis of the Chriſtyn faith, acordand thame togeder with the poyntis of the Ordre of Knychthede. To the quhilkis poyntis of acordans the Squyre ſuld take gude tent, and knaw thame all, and hald thame prentit in his hert percure, with all the Vij. ſacramentis, the X. Commandmentis, the Xij. articles of the treuth, and to kepe him fra the Vij. dedely [ſynnis]. To all the quhilkis poyntis of the faith, to kepe and honoure and fulfill at his powere, incontynent that he haue tane the ſaid Ordre at the honoure and reuerence of God, and thareto ſuld mak his ſpeciale prayeris for all, the tyme of the Meſſe: And fra thyne furth for all his lyf dais. And quhen the preching is done, than ſall cum furth the Prince or Lord that ſuld mak him Knycht; the quhilk aw of dett to be Knycht or he mak ony Knychtis: rycht as nane may mak Preſte bot he be Preſte, ſa may nane mak Knycht bot firſt he be maid Knycht, ſaiffand the Pape: ffor how may he geve that he has nocht? ffor herbes and beſtis may geve thair nature ilkane till othir, to mak thair nature perpetuall; bot ſa may nocht Knychtis be maid, bot firſt the makare be poſſeſſit of his gift, and of his Ordre: ffor gif ony lord wald geve the Ordre and nocht haue it, or vnworthily geve it othir wayis na the Ordre requeiris, he dois grete diſhonour to the Ordre. And thai that takis the ſaid Ordre of thame that has na powere vnworthily, thai haue na grace in the Ordre to do wele, na prouffit to thame na otheris; and thus is the Squyere begylit, and diſſauit of his Ordre, and all Cheualrye ſclanderit. And than ſuld the Squier hald vp his handis to the hevyn, and his eyne to the hicht, and his hert to God, ſyttand on his kneis, and thare ſuld the Prince haue the Suerd redy of Honour, gylt with gold, and belt it about his ſydis, in takenyng of Chaſtitee, Juſtice, and Cheritee, and thare the Knycht ſuld outhir geve him a ſtrake with his hand, or with a drawin ſuerd, in the nek, to think on the poyntis and defend his dewiteis. And ſyne ſuld he outhir kys him in the mouth, or ellis kys the croce of the

ſuerd, and geve it him, and ger him kis it agayne, and ſa put it in the ſcalbourd, and bid him think on his athe, ande charge that he has vndertane, and the honour that he ſuld manetene. And efter that all the ſeruice of God be done, the new maid Knycht ſuld ryde on ane courſere out throw the citee, or toune, and ſchaw him to the peple, ſa that thai may knaw him for a Knycht, defendour of Haly Kirk and commone prouffit, and halder of lawe and juſtice, and mayntenour of the peple, that quhaſa has ado thai ſuld draw till him for help; and that he ſuld haue mare raddour and drede to do mys, or oucht that ſuld be agayne the lawe euer mare in tyme to cum, and to ſaif the honour and the worſchip of his noble Ordre; ffor raddour, drede, and ſchamefulnes is hye grace till all perſouns that has honour to kepe. And in that day ſuld thare be grete feſtyng, juſtyng, and tournaymentis, with other actis, as liffis and behurdis, geue grete giftis, and mak grete ſolempnitee in the honoure of God and the grete feſte, and that Herauldis and Kingis of Armes and Menſtralis war rewardit. And than ſuld the Prince rewarde the new Knycht with landis, lordſchippis, or othir worthy giftis and gouernementis, till eke his eſtate and help to manetene the honoure of the Ordre. And thus ſuld giftis be gevin bathe till him, and be him till otheris; ffor the Ordre requeris giftis to be gevin in daly placis; for honoure and worſchip of lordis of eſtate may nocht be kepit, bot quhare giftis ar gevin, and noble actis of honour excerſit: ffor quhare honoure is nocht kepit, ordere gais bakwart.

SEXTUM CAPITULUM.

HERE SPEKIS THE DOCTOURE OF THE SIGNIFICATIOUNE OF THE ARMES OF THE ORDER OF KNYCHTHEDE.

NOW declaris the Doctour, that as the Preſte quhilk in the Meſs ſayand has ſyndry habitis and habilliamentis, quhilkis ilkane has a ſyndry ſignificacione, as is acordand to thair office and order, and that office of Preſte and office of Knycht has ſa grete affinitee and alliaunce togeder; ffor quhy? that rycht as office of Preſte has certane thingis that pertenis to the Ordre; and ilkane has a certane ſignificacione, ſa has the Ordre of Knychthede: ffor ilk thing pertenand till his Order has a certane ſignificacioune, be the quhilkis is ſignifyit the nobleſſe of the Order of Knychthede.

And firſt and formaſt, Thare is to the Knycht gevin a Suerd with a croſſit hilt, that ſignifyis that rycht as our Lord Jheſu Criſt vencuſt in the Croce the inymy of mannis lygnage, to the quhilk he was dempt throu the ſyn of Adam, oure firſt fader, that rycht ſa ſuld a Knycht vencuſe the fais of the Croce throu the ſuerd; ffor the ſuerd is ordanyt to do juſtice with; and tharefore is it maid with twa egeis, in takenyng that he ſuld manetene and defend bathe Temporalitee and Spiritualitee with the double ſcherand ſuerd.

Item, To the Knycht is gevin a Spere quhilk is evin, and betakenis rychtwiſeneſſe and veritee; ffor as the ſpere is evin, and rycht ſa ſuld he be bathe evynlyk and rychtwiſe, and manetene and defend lautee and

equitee, in contrary of falſhede and trecherye; and the ſcharp hard ſtelin poynt of the ſpere hede betakenis, that ſuppoſe falſehede be neuer ſa wele armyt, ȝit will lautee pas throu him, and vencuſe him. And be the pennone on the ſpere end, it ſchawis that veritee hydis him nocht, bot ſchawis him to falſehede, ſayand ay, quhen it movis, Lo me here Veritee, that has na drede of falſehede, na trecherye; and Veritee is the foundement of eſperaunce that is gude hope, and of all othir thingis that ar ſignifyit be the ſpere.

Item, Chapellat of ſtele alſſua is gevin to the Knycht, in takenyng of drede of ſchame and repruf; ffor a Knycht ſuld be ſchamefull as a maydin dredand repruf: ffor Knycht or woman, but drede of ſchame, may nocht kepe honour langſumly, na be obedient to thair ordre: ffor rycht, as drede and ſchamefulnes, gerris a perſone caſt doune the hede, and luke to the erde, ſa dois the ſtelin hat the Knycht caſt doune his eyne; and rycht as the ſtelyn hat kepis the knychtis hede, quhilk is the hyaſt membre, and maiſt principale of his perſone, ſa kepis drede of ſchame the Knychtis honour, that is the hyaſt poynt of his ordre, and maiſt principale poynt of all. The quhilk drede of ſchame ſuld haue in it fyve wittis to kepe, that throu nane of thai ſuld diſhonour cum, and that the nobleſſe of his curage ſuld defend thai fyve wittis, that neuer throu thame euill na wikkitneſſe cum.

Item, Haubergeone is gevin to the Knycht, in takenyng of caſtell, to kepe him fra his inymyes, that is, euill vicis; ffor rycht as a caſtell is wallit all about with ſtanis togedir junyt, to kepe Knycht fra his fais, rycht ſa is the haubert to kepe him rycht ſa fra his fais that ar vicis and defaultis, till his maiſt noble Ordre of Kẏchthede, the quhilk is maid of mony ſyndry pecis as of maillis.

Item, Leg-harnais is gevin the Knycht, that his leggis and fete were ſeker to paſſe in the wayes and ſtretis, and kepe thame, that na robbouris, na thevis, na murderaris, vmbeſett the wayes to reve na ſtrouble lele merchandis, na labouraris, men of kirk, na pilgrimys, that paſſis in the contree for the commone prouffit of the Realme: And in ſik keping he

ſuld be garnyſt in his armouris and his wapnis, that he mycht do ſcathe and tak nane.

Item, Thare is gevin him Maiſſe, that is to ſay Pollax, in takenyng that he is officere ryale; and that gif ony man diſobeyis till his wand, that he lay that maiſſe on thame to hald the Kingis rychtis on fut.

Alſſua, Spuris ar gevin him, in ſignifiaunce that rycht as ſpuris ſpedis the horſe to ryn faſt, and beſy in tyme of nede, quhen his inymyes cummys nere, rycht ſa ſuld Knycht in tyme of nede be beſy quhen the King or his Contree is oureſett with lourdanis and revaris or traytouris or other wikkit miſdoaris, ſa that he ſlepe nocht his time, bot be beſy and diligent in the commone prouffit. Of the ſuerd we haue ſpoken of before, in quhat takenyng and ſignificacioune it is gevin.

Item, The quhip is gevyn to the Knycht in his hand, quhen he is on horſe, to that ſignificacione, that he ſuld ſtand aw and be obedient till his Lord; ffor diſobeiſaunce vndois the Knycht and brekis his Ordre, that all his offpring will forthink: as for the inobedience of Adam, all his offpring was punyſt.

Item, Gorgelin is gevin him, in takenyng that thare ſuld nouthir enter na iſſe throu his gorge thing that ſuld be villanie, na lak thing to the honour of the Ordre; as to be at bidding of his lord, but diſobeyſaunce, and but murmur do his lordis commandementis; and nouther do, na conſent, to treſone or guille, barate, na trechery, vnleautee, na othir vice, that may cum throu word na thocht be the gorge outwart; na exceſſe of glutony, drunkynneſſe, na othir myſtemperaunce throu the gorge inwart. And thus the gorgelyn ſuld kepe the Knychtis gorge.

Item, Maſſe is gevin him, that betakenis ſtrenth and force of curage, the quhilk maſſe is lyknyt till a falſe ſterap, quhilk ſtrykis on all ſydis, apon all kynde of harnais; ſa dois force of curage, it ſtrykis on all ſydis, and defendis the honour of Knichthede agayne all vicis, and enforcis vertues.

Item, Thare is gevin to the Knycht his lytill ſchort Suerd, that ſum callis Miſericorde, in ſignifyand that quhen he has implyde his ſpere, his lang ſuerde, his polax, his falſe ſterap, and his falow be ſa nere

him that he may nocht help himſelf with nane of thay, than it is gude at ſchort ſtrakis; and it is callit outher Schort Suerd or Miſericord; ffor cauſe that a Knycht ſuld nocht all traiſt in his armoure na wapnis, bot in his awin vertu, and in him that maid him, and in his mercj; and traiſt that throu his help, quhen all wapnis are faillit, that he ſall ſaue his honour and bring him fra the perile of dede and diſhonour.

Item, Schelde or targe is gevin to the Knycht in ſignifiaunce that as office of ſchelde is to be the targe betuix the Knycht and the ſtrakis, ſa ſuld the Knycht be betuix the Prince or his Lorde and the ſtrakis; as the ſchelde reſſauis the ſtrakis before the Knycht, ſa ſuld the Knycht before his lorde, kepe ſtrakis fra him. And as ſchelde is couplit to the Knychtis breſt, thare his hert is, ſa ſuld the Knycht be till his lord bound in lautee as till his awin hert, and is a myd moyen betuix him and his peple.

Gloues of plate ar gevyn to the Knycht in takenyng, that as thai kepe his handis fra ſtrakis and woundis and manglyng, throu the quhilkis the body mycht be tynt, ſa ſuld he kepe his handis, that he give na faith, na athe, na mak nane condicioune na obligacioune agayn his Lord, ffor than war he vndone; and as Knycht liftis his wapnis mare ſeurely and traiſtly, that his handis ar enarmyt, ſa ſuld he lift mare ſeurely to God Almichtj, that he be enarmyt, that his handis wirk na miſgouernaunce in taking of wrangwiſe gudis; na ſtrykyng of vnlefull perſonis; na making of vnlefull condiciouns, and vnlefull touchingis; na put his handis in vnlefull placis.

The Sadill that he rydis in, betakenis ſekernes, that he be nocht lychtly put by his purpoſe, ſa kepis the ſadill him, that he be nocht lichtly put fra his hors; ffor quhen he war doune ſtrykyn than war his honour lawe. And rycht as he is ferme and ſeker in his ſete, ſa ſuld he be ferme and ſeker in his curage, in juſtice, lautee, nobleſſe, veritee, and charitee; ffor throw ſeuretee of a gude hardy knycht mony gude dedis ar done, throu gude hardy men of armes, and mony cowartis ar declarit, quhen hardy men ar approuit, van-

touris and vayn glorious men, that dar nocht be ſene quhare the hardy and worthy knychtis apperis in worthynes in bataill place, and thare fortune enforſis hardyneſſe. And as the ſadill, with the grathe that langis it, haldis him ferme, that he movis nocht for na ſtrake of ſpere of inymy, ſa ſuld forſe of curage kepe him, that he move neuer again gude faith na reſone, and bow nocht with vice agayn vertu. And as the hors beris grete charge of the armyt Knycht, and ſadill and harnais, ſa beris the Knycht, be vertu of his Ordre, grete charge, the quhilk he ſuld nocht lychtly be movit fra. And as he is ſett apon a hie ſadill, aboue a hye courſour, ſa ſuld his curage be hye to defend the rycht, and manetene the poyntis of his maiſt hye and noble temporale Ordre.

And tharfore is Courſer gevin him or Deſtrere, to betakyn nobleſſe and hicht of curage, that Knycht ſuld haue aboue all othir peple, ſen he has bathe maiſt hye and noble order, and ſyne maiſt noble habilliament of armoure, and ſyne maiſt hye and noble hors; ſa ſulde he haue maiſt hye and noble curage, with force to paſſe all otheris in vailliaunce of armes and honoure, and to be ſene aboue all his men, and mare fere of, ſa that men that had nede of his help ſuld ſe him of fere, to draw till him for help.

Item, his Courſere or deſtryere has Bridill gevin till him, with irne bytt in the mouth, and reynis in the Knychtis hand, ſa that the Knycht may refreyne the hors, that he pas nocht away with him. And that iryn bitt in mouth betakenis, that he ſuld refrenȝe his mouth fra bathe euill viciouſe ſpeche and euill thouchtis. And be the reynis is betakenit, that he ſuld hald his handis undefoulit, or fylit with oure vilaynouſe dedis, or that he be oure large to geve till othir that he haue nede him ſelf, and that he be nocht ſa lycht of ſtriking with his handis that thare be na diſcrecione in his dedis, and that be thai reynis he ſuld be led with pure folk that war nede beſtad of help, quhare thane nedis war to trauaile to help thame; and that he war nocht oure narow na nedy that he had lak tharethrou, nocht to ſpare his gude and ſpend his honour; and that he be of handis hardy to defend him fra his fa; and

doubte na thing, ffor oure grete doubte makkis Knychtis to haue lathe curage.

Item, The Horſe-Hede is bundyn with ane hede-ſtell of the bridill, in that kynde that he ſuld do na thing, but be ordynaunce of the Knycht, that efferis till courſe of armes: and bot be reſone; and the hede of the horſe gais before, and is bundyn to do reſoune, ſa ſuld the reſone ga before all dede of armes, and other actis honourable that he dois. And as his hede-ſtele byndis his hede to reſone, ſa dois reſone the Knycht, and kepis his worſchip. Alſua, the Knychtis hors is enournyt with harnais before and behynd, on his body, ſa efferis it to Knychtis to be honourably enournyt with honourable clething, and alſa with vertues honourable. And becauſe that ſum horſe ar enarmyt with ſik harneis as efferis to defend thair corps fra harmes, ſa ſuld Knycht be enarmyt with richeſſis of temporale gudis, or ellis he may nocht gudely do his worſchip, nouthir in pes na in were, and oft tymes gerris mony reueryes and wrang wynnyngis be: for Clerkis ſais, *Quod propter inopiam multi deliquerunt, etc.*

Item, Jakkis war ordanit to Knychtis, thai tymes of ȝeris that war of grete ſolempnitee, of ſylk aboue all thair harnais, that ſignifyit grete trauailis that effeiris till him to do; ffor rycht as the jakkis ar aboue the hauberkis, and ordanyt nereſt bathe wynd and rayn, and othir ſtormys, ſa ſuld a Knycht for the peple ſuſteyne all ſtormes and trauailis for thame, ſa that all myſterfull and peceable perſones that had myſter, ſuld, throu him, haue reconfourt and refuge at nede, for the honoure of noble that ordanyt that Noble Order, for that cauſe to be a protectour and ane aduocate of all poore, miſerable, and peceable perſones: The quhilkis be the nobleſſe and the creacione of the Ordre, he is ordanyt to defend, manetene, and hald in thair richtis, quhen thai haue miſter, and thai be requerit: Quhilkis Knychtis ſuld erar expone thame outhir to be dede, or preſonare, or woundit ſare, or he left thame but help that ar vnder thaire cure and ſaufgarde: Be the quhilkis poyntis of the Ordre, men may ſe that Knychtis, be vertu of thair Ordre, has a grete charge, quhat of juſtice halding, quhat of thair landis gouernyng, and of thair peple maynteyning,

and of thai peceable perſones defending, as ar kyrk men, and maidnis fra forſe and raviſyng, wedowis, and faderles and moderles barnis fra ſuppriſing, labouraris, merchandis, and traualouris fra diſtroubling, and all peceable perſones fra fors and wrangwiſe vexacione.

Eftir this, Takyn of Armes to bere is gevin the Knycht in his ſchelde, or in his cote of armes, or othir wayis, ſa that he be knawin and kend in bataill be otheris; ſa that gif he dois wele he ſuld have honoure and worſchip, and gif he dois evill he ſuld haue diſhonoure and diſworchip, and ſik as efferis till ane inymy of the Ordre of Knychthede: for gif he be vailliaunt and hardy in bataill; or he be feigned, ſlak, and cowart, and flee fra his lorde in bataill.

Item, Baneris ar gevyn, bot that is bot to Kingis, and Princis, Erllis, Dukkis, Marquis, Vavaſſouris, Barones, and Knychtis Banneroll; And thus quhen a Baroun Banneroll has mony Knychtis vnder him, thai aw to diffend thaire lordis landis, and his lyf, and his honoure: ffor the honoure of Knychthede ſtandis in that, that he be luſit, lovit, priſit, honourit, and doubtit, with the prince, lordis, and peple of the realme; ffor the honoure of lordis and princis ſtandis in the pluralitee of mony worſchipfull and honourable Knychtis: And as Knychtis of honoure ar honourde with princis, lordis, and peple, for hardyneſſe, noble curage, vertu, and worthyneſſe, that thai haue wonyn with thair princis, lordis, and maiſteris honoure in thair ȝouthede; rycht ſa ar vnworthi cowartis, full of treſone and falſehede, barate and trechery, and othir viciouſe lyf, ſuld be haldyn as diſhonourit, and vnworthy to be amang thame that ar honourable in the ſaid Order, and mare to be blamyt na othir lawlyar folk, ſuppoſe thai had done mys.

SEPTIMUM CAPITULUM.

HERE SPERIS THE DOCTOURE OF GUDE CUSTUMES THAT EFFERIS TO KNYCHTHEDE.

AND, firſt, he ſais that Nobleſſe of curage has choſyn Knychtis of honour to be aboue the ſmall peple, and the ſmall peple to be at thair ſeruice and gouernement. Than ſuld Nobleſſe and gude cuſtumes be intill all noble knychtis, be vertu of thair Ordre; ffor nobleſſe of Knychthede cummys neuer to man of gude evin rychtwiſely na honourably, bot it be throu nobleſſe of curage; ffor but nobleſſe of curage it may neuer cum to that hie degree of honoure, and but electioun of vertu, and gude cuſtumes and thewis; and thus on nede force it behufis the Knycht, or he cum to that hye worſchip and eſtate, worthily but vſurpacione, that he be knawin full of gude vertues, gude cuſtumes, and gude thewis in gouernance. And fyrſt and formaſt, all Knycht or he tak Ordre ſuld knaw all the Seven Vertues, and thair branchis; that is to ſay, the four Vertues Cardinale, and the thre Vertues Theological. The thre Theological is Faith, Gude Hope, and Cheretee, as we have before touchit. The four Cardinale Vertues ar Juſtice, Temperance, Fors, and Prudence.

And firſt and formaſt, a Knycht bot he be of gude Faith, all is for nocht that he dois; ffor he may neuer haue othir vertewe na gude cuſtumes; ffor but faith all is bot ſyn that euer man dois: ffor be faith men has all gude knawlage and vnderſtanding of God and his haly Sanctis; and but faith man is wer na nocht; ffor be oure faith we haue ſight ſpirituale of hevin and hell, and all Goddis workis, viſibilis and inviſibilis. And be

Faith men has Eſperaunce, Cheritee, and Leautee, and ar ſervitouris to Veritee, and fault of Faith myffaris all thir thingis. Knychtis be gude ancien cuſtumes was wont to ga in the Haly Land, to defend and manetene the Criſtyn Faith, fechtand agains the inymyes of the Croce, and was marterit: but full few now dois that. Alſua, be vertu of fayth and gude cuſtumes, Knychtis defendis the Clerkis and Kirkmen fra wikkit tyrane men, the quhilk aganis the faith, and for default of faith ſchapis thame to derob and ourethraw bathe clerkis and kirkmen, for thair tyranny and wikkitnes.

Item, Eſperaunce is a noble vertu, be the quhilk Knychtis traiſtis to haue the victory in battail and in feicht. Clerkis be Eſperaunce traiſtis to haue the joy of hevyn, and be thair teching gerris vs trow rycht ſa: but the quhilk Eſperaunce, that is Gude Hope, we war all forlorne. Thairfore Eſperaunce ſittis well as in a Knycht, ffor be eſperaunce he has mare traiſt in God, na in his horſe, harnais, and menze; throu eſperaunce the curage of knychtis is reinforſſit, and the curage of cowartis ourefett. Gude Hope gerris the knycht ourſett grete trauailis, and hard fortunes, in hope of better ay. Alſſua Eſperaunce gevis knychtis curage to kepe and defend citeis, caſtellis, and wallit townis on ſmall evyn, and thole bathe hungir, thriſt and waking, and mony grete ſtrakis, oft tyme. And war nocht Eſperaunce of gude hope Knychtis had neuer honour, ffor it is the principale inſtrument that gouernis Knychthede in honoure.

Item, Knycht but Cheritee may neuer be but crueltee and euill will, quhilkis concordis neuer with the honour of Knychthede; and thus mon Cheritee be chief in a Knycht; ffor throu Cheritee man lufis his God atoure all thing, and, as himſelf his nychtbour: but the quhilk poynt is na man may be perfyte Criſtyn man.

Item, A Knycht ſuld haue in him grete pitee of all pure folk maleeſy, perſones, and of pure pryſonaris quhen he has the maiſtry of thame, and till haue mercy of thame for reſonable finaunce; and throu cheritee men has pitee, but the quhilk charitee na Knycht mycht ſuſtene the grete charge of Knychthede; ffor as horſe but fete may nocht bere grete chargis, ſa may nocht Knychthede, but cheritee: the quhilk cheritee makis hevy birding

lycht to bere, and grete charge ſoft, bathe for the vphald of honour of Knychthede, and meryt of the ſaule behufe.

Item, Juſtice is till all Knychtis nedefull, ffor Knycht but juſtice is but honoure; for Juſtice and Knychthede is ſa wele acordaunt that Knycht but juſtice is a body but ſaule, for but juſtice may na Knychthede be; ffor Knycht injurius is inymy of juſtice, and caſtis him ſelf out of the Ordre, the quhilk reuys him and diſpiſis him in that cas.

Item, Prudence is a vertue als, that Knychthede may nocht be but; ffor Prudence is a knawlage that man has of all thing, bathe gude and euill, throu the quhilk he is maid inymy to euill, and frende till all gudenes; and alſa be Prudence man has knawlage of the thing that is for to cum, and that be the notice of the preſent tyme, as he ſeis the warld gais: Item, Prudence can with cautelis and ſubtiliteis, a man can, as be the apperaunce of the thingis that he ſeis, eſchewe perilis that ar to cum, and mend ane euill fortune apperand be vertynaſſe, bathe corporalis and ſpiritualis. And thus knaw thai all tymes that is, and wes, and ſal be, and puttis gouernaunce till all as efferis. The commone prouſit, and the prince, ar mekle behaldin to the worthy Knychtis, for the mony perilis that thai expoſe thaim in for it: and thus is Prudence ane of the maiſt nedefull poyntis that may be for Knychtis; worſchipfull cuſtume is in Knycht in tyme of neceſſitee to requeſt of party to arme him, and defend the commone prouffit. Bot mekle mare is it honourable cuſtume to Knychtis till vſe reſoun in all his dedis, and gude will and wele ſett, that is the glore of Knychthede; ffor oft tymes bataillis ar mare wonnyn be grace, na be force, and be wit and ſubtilitee na be multitude of armyt company, as ſais Macabeus to the Peple of Iſrael, quhen he ſawe his inymyes cum on him ſex tymes ma na he; "Ha! Ha! Dere Brethir, reconfort ȝow, and makis gude chere, and traiſtis wele that God ſall help vs in this houre, ffor traiſt nocht that grete multitude makis grete victory, bot mekle erare, grete confuſione; ffor ſa grete multitude mycht nocht be gouernyt togeder, ffor thay may nocht wit in the tane end, quhat the tothir dois; and a lytill miſreugle or affray makis all to flee, etc.:" And gert his peple put thame in gude eſtate, and prayde to God to help thame.

And thus was the bataill wonnyn throu his wit and counſaile, and confourt quhilk come of grete prudence and grace. And thus ſuld all gude Princis and Lordis that wald haue thaire barnis worthy and wyſe men, and hable to the Ordre foreſaid: thai ſuld ger doctryne thame, inſtruct thame, and teche thame firſt in thir virtues before namyt, and ſpecially till vſe reſone and juſtice, and gude vnderſtanding of wit, and that prudence teche thame to be a frende till all gudelynes, and inymy till all wikkitnes, ffor be thai vertues, the vertew of prudence junys him with Knychthede, and dois it mekle honoure.

Item, Force is a grete vertu in all noble actis, and ſpecialy agayn the Seven Dedely Synnis, quhilkis, quhen thai haue the maiſtry, ledis man to the paynis of hell; off the quhilk ſevin ſynnis, Glutony is ane of the werſt; fforthy, that quhen a glutoun has chargit him our mekle with metis and drinkis than bringis it in Suereneſſe, that he mon ſlepe or reſt; and in his reſt than deſyris he Luxure; and quhen he ſeis that all this charge may nocht be uphaldyn but grete gudis and richeſs, than cummys Couatiſe, that ſettis nocht by how that gude be wonnyn bot he haue it; off the quhilk conqueſt cummys Ire, and Inuye, and redy Murther and ſlauchter, quhilkis cummys ſeldyn, bot that Pryde be in thair falouſchip. And thus throu glutony is gaderit and aſſemblyt all the foule company of the Seven Dedely Synnis: And thus Knychtis that haldis thir wayis, gais nocht in the hall of nobleſſe; Glutony makis the corps feble, and ſchortis the lyf, agaynis the quhilk vicis, and namely of glutonye, the worthy curage of a noble Knycht ſtryvis full ſtoutly, and wynnis the victory on him that is inymy to the noble Ordre of Knychthede. And thus be Force he feichtis agayn his inymyes throu hye nobleſſe of curage with help of abſtynence and of temperance: And agayne Luxure feichtis Chaſtitie forſably, and beautee of corps, mekle etyng and drinking, quynte clething, and joly poliſt corps; falſate, treſoune, injure and miſpriſing of God, and of his Sanctis and of his mekle gloire, and no doubt the paynis of hell, na ſik like thingis is agayne the Ordre of Knychthede, and all gude thewis. Perfyte Chaſtitee forſably feichtis aganis Lechery throu the remembraunce of God and his commandementis. And to wele vnderſtand the

the hye graces and gudelynes and glore of the hyaſt God, quhilkis he has ordanyt for thame that lufis and honouris him, and ſeruis him treuly; and alſſua to think on the ſorow and diſeſe that ordanyt is for thame that dois the contrair, that myſpriſis his commandementis, and myſtrowis him; for to lufe him, ſerue him, and honour him, that is ſa worthie to be lufit, man has forſs and grace, with Chaſtite forſable, with ſtark curage vnvencuſable, werrays and ourecummys the vice of myſordinate Lecherye, be force of curage and nobleſſe, quhilk will nocht put him in ſubjectione of evill thouchtis; na be oure cummyn with ſik wrechitneſs; na his hye honour lawit na defoulit, that ſa mekle charge has ſuſtenyt in grete honourable actis in weris that he ſuld thole his worthi curage of Knychthede be ourecummyn with vicis. For ſuppoſe he be curageous and hardy, and of corps ſtrenthy to ourecum his corporale inymyes; and nocht nobleſſe in him of forſs of curage to vencuſe and ourethrawe his inymyes ſpirituale, that is vicis; he has nocht all the verray noble poyntis, propereteis, na condiciouns of Knychthede that he ſuld ficht with; ffor noble curage of Knycht ſuld alſwele feicht again the Deuill that is inymy of the ſaule as agayne man inymy to the corps.

Item, Auarice is a vice that gerris oft tymes the curage of mony noble Knycht deſcend full lawe; ffor quhy, the gredyneſſe of gude blyndis thair hye curage for glytwiſneſſe of gold and of richeſſe, that it ourecummys the force that ſuld vencuſs his inymy with, and makis him ſubject till ſa lawly wretchitneſſe and vnhoneſt thing, that is bot for defaut of forſs; that ſuld be his pillare of worſchip till hald him ferme; the quhilk pillare faillis him at nede quhen nobleſſe of hye corage is ſlokit throu Cuvatiſe, nocht defendand thame aganis it, as the worthyneſſe of the Ordre requeris: bot tholis him to be ourecummyn and vencuſt throu cowardiſe ſpirituale, and lacheſſe of curage ſouplit throu Auarice; and changit thair curage again the nobleſſe of the Ordre: And tharefore it is a grete maugre in a realme quhare lordis and knychtis ar gredy to gudis, and couatouſe; ffor it is rute of all wikkitneſſe; ffor of it cummys wrangwiſe extorſiouns, and euill wonnyn gudis, wrangwiſe conqueſtis of landis, and ſyne ar thay faſt haldand, that na gude will part with,

bot the nede peny; and be this way thai becum bondis and ſubjectis to thair gudis, and varyis fra the rycht way of liberalitee that manetenis nobleſſe of Cheualrye, and is inymy to the noble Ordre, to be wrechit of the gudis that God has ſend thame to preue thame, and aſſay thair vertu with; and nocht to be hid, na hurdit. And as for remede of this, thare is a vertew callit Fortitude, that is ſtifnes in hert aganis vice, that will nocht falde no mare na rank ſtele, quhilk is ſa ferme in itſelf, that it will nouthir bow to frende na faa, to help thame at nede, bot he be requerit and aſkit, and that is for the hie ſtifnes that is in him, of the vertu of fortitude of curage; that ſa grete honour it is worthi to have for his worthynes, that he is euer redy to be at bidding of worthy dedis and honourable, quhen he is requerit. And the hyenes of his noble corage he thrawis him fra all appetite myſordinate of all vicis; as quhen a Knycht is tempt with Couatiſe or Auarice, that his hert is ſett and enclynit to that wrechit gredyneſſe that is moder of all wikkitneſſe, and of trayſounis, falſate, barate, trechery, maneſuering; than ſuld he ſauf his honour to have recourſe to Fortitude, and thare ſall he fynd na fault of help, counſale, and confourt, to ſupplee him at nede; for he is nouthir lache na ȝit cowart, na falſe hertit na negligent; bot with him ſall be foundyn ſtrenth and fors, hye curage in gudelynes, quhilk efferis wele to be fere to the noble Ordre of Knychthede; ffor throu that, a Knycht may be lorde of his curage, and be maiſter of himſelf, and ourecum all vicis. And thus ſuld ilke noble Knycht think on the noble King Alexander of Macedoyne, and of his liberalitee, the quhilk had ſa noble a curage, that he diſpiſit auarice and couatiſe; in largeſſes of giftis, he had euer the hand opyn till all men, alſwele frende as fa; throu the quhilk renoune of fredome the ſouldiouris of his inymyes that war auariciouſe and couatouſe, come fra thame till hym, and gert his company grow, and euermare and mare he conqueſt, and euermare and mare delt till his men; and thus, throu his renoune of liberalitee and diſpiſing of the vice of auarice, with othir vertues of nobleſſe of fortitude, he come to the honour of Conqueroure of all the Warld. Quhairfore, all nobil Knychtis ſuld euer think on vertues of nobleſſe and of largeſſe, and deſpiſe auarice and couatiſe; that he be nocht

ſubject till vnworthy perſounis, na wyrk nane vnworthy dedis; na think to mak nane vnworthy conqueſtis throu auarice, the quhilk efferis nocht to noble and worthy Ordre of Knychthede—*Accydo est male.*

Suerens is a vice quhilk makis a man to hate all gudelynes and to lufe all viciouſnes. Be the quhilk vice, thare is ma folk condampnyt na be ony othir vice in this warlde be takenis and ſignis may be perſauit; and be the contrair, that is wilfulnes in gudelynes to do gude werkis, men may knawe the takenis of a man that ſal be ſavit fra dampnacioune better, and mare clerely, na be ony vertuouſe condicione that man may haue; and thus, quha will ourecum and vencuſe Suereneſſe, he mon nedely begyn at gude, and fortitude of curage, throu the quhilk he ourecummis the inclinacioune of Suerenes that mannis fleſch is inclynit to, be the ſyn of Adam, our held fader, quhilk of the erde takis inclinacioune mare to ſleuth na to diligence, and mare till euill na to gude; ffor ſleuth and leithfulneſſe drawis efter it dule and diſpleſaunce of othir mennis gude auentures, and is blythe of thar myſfortunys: and quhare thai haue euill, thai wald it war wer, and thus has he ay diſeſe; ffor he has diſeſe and dule of thair gude, and ſyne he has diſeſe and dule of that, that thai haue nocht ſa mekle euill as he wald; the quhilk puttis thame in ire and in paſſione dolorouſe contynualy, bathe in body and ſaule; and tharefore, thou Knycht that wald vencuſe that vice of ſleuth, pray to God to graunt thé force in curage of diligence aganis that vice of ſleuth, that thou may ourethrawe him, and halde him at vnder; and think how that our Lord God, quhen he gevis till othir men ony grace or gudelynes for thair gude meritis, hé takis nocht fra thé to give thame, na he gevis thame nocht all the gudis that he has to geve; bot that he has yneuch bathe to geve thé and otheris, that makis him gude cauſe; of the quhilk he gevis vs ane example in the Ewangel, ſayand, *Amice, non facio tibi injuriam,* That is to ſay, Quhen the vignerones labouraris had wroucht all the day, fra the morne early till nycht, and otheris began at the Evyn-ſang tyme, and wroucht rycht ſa to the nycht; and the Lord of the wynis gave thame y-lyke feis for thair day werk; and thai that had wrocht fra the morne airly murmurit the Lord, ſayand, He was vnrychtwiſe, that gave thame alſmekle that began at Evyn-ſang tyme as to

thame that began at morne airly: and he anſuered, That he did thame na wrang, quhen he departit his awin gude at his awin will, and payde tham all that he hecht thame; quharefore thai had na cauſe to murmur him, na to haue nane envy at thair nychtbouris, as ſaid is.

Orgueille, that is callit Pryde, thinkis na man pere till him, and is a grete vice; ffor he wald na man war ſa gude na ſa worthy as he, and had leuer be him allane, na in ony company that him thocht na pere till him. And Humilitee and Fortitude are twa vertues that lufis evynlynes, and ſa ar thai aganis Pride; and, tharefore, gif a proud, hichty, hautane Knycht may nocht ſtanche his awin pride, call till Mekenes and Fortitude; ffor mekeneſſe withoutyn ſtedefaſtnes may nocht gaynſtand pryde; ffor quhen thai twa ar togidder, than may thai wele gaynſtand pryde; na pryde may neuer be vencuſt, but mekeneſſe and ſtedefaſtnes of fortitude; ffor kyndely thing is, that quhen a ȝong King is ſett on his hye horſe, he is proud and hautane, but ſyne cummys fortitude of humilitee, with grete ſtedefaſt mynde, thinkand how he ſuld haue pryde in his hert, quhen he rememberis of all the poyntis of his Ordre, and quhy he is maid Knycht. Bot quhat is the pryde of a proud haultane man worth, quhen he can nocht remembre of the poyntis that God may ſone lawe him with? ffor thare is na man ſa proud and full of orgueill, bot and he had bene diſconfyte and ourecumyn in bataill place and vencuſt, bot he ſuld be full meke; and that fallis ofttymes amang Knychtis of honoure: for quhy? the fors of ane othir mannis corps has ſtrykyn doune the pryde of his curage: And thus ſen fors corporale in a ſtrange perſone has lawit his pryde, it war lyke that fors of humilitee ſpirituale, that is fer mare vertuouſe, ſuld in his awin perſone ourecum pryde; ſen the tane is ſpirituale nobleſſe, and the tothir corporale.

Item, Envy is a vice that is not agreable to God, na juſtice, na charitee, na to largeſſe, the quhilk pertenis to the Ordre of Knychthede, and thus quhen ony Knycht has his hert failit, and his curage lawlyit, that he may no mare folow the actis of nobleſſe, na dedis of were, for faulte of ſtrenth of curage that is failit in him, na has nocht in him, Juſtice, Charitee, na Largeſſe, ſyk men dois injure to thair Ordre of Knychthede,

that gerris mony Knychtis be envius of othir mennis gude fortune, and thai ar ſuere and lythir to trauaile thame to wyn honoure in armes, the quhilk bringis the richeſſis; for euer efter honour thare cummys rycheſſe, and thai that ar thus enviouſe takis fra othir men the gude that is nocht, na may nocht be thairis, ffor thai wald pres thame to reve thame thair honoure, quhilk, quhen thai had gert thame tyne, throu murmuracioune and enviouſe langage of bakbyting, that honour that thai tak fra thame, may nocht cum to thameſelf; and be ſyk Enuy he dois mony thingis that ar diſcordant till his Ordre.

Item, Ire is a ſtroublance of curage, and of gude mynde, and gude will, and diſturnis a mannis curage to vengeaunce; and thus, quha ſa lykis to ſett remede in this vice of Ire, he mon haue recourſe to forſe of corage; that is, the lord and maiſter of mannis mynde and his paſſions, and ſyne ſeke to Pacience and to Charitee, the quhilkis ar cheif of counſale to Knychthede, and with temperaunce, meſe his mynd and bryng his hert to ſobirnes; and thir Vertues ay bringis allegeaunce of the grete paynis and trauailis that Ire has movit in mannis hert: and in ſamekle as the ire is the mare, in ſamekle ſuld force of curage of nobleſſe of Knychthede be the ſtarkare to ourecum the vnreſonable paſſions of ire, the quhilkis cummis ay of euill, and dois bot euill, ffor the ire of man makis nocht man to haue mare rycht anent Godwart; bot man ſuld be armyt with gude will, ſoberneſſe, humilitee, and pacience, charitee and abſtinence, and ſyne cummys juſtice, and bringis wiſedome with him, and annoblis the Ordre of Knychthede fere mare na it was before, and thus we haue that aganis all vicis of the Seven Dedely Synnis: The vertu of Force, with help of thir othir counſalouris that we haue here before namyt, is ſouerane remede aganis thame.

And now is it ſpedefull that we ſe quhat is the vertu of Temperaunce, and quhat it is nedefull and behovefull till: And as to that, the Doctour ſais, That Temperaunce is a vertu quhilk haldis him euer in the mydwarde betuene twa vicis, that is to ſay, betuene oure lytill and oure mekle, and thus techis temperance a man to kepe the mydwarde, ffor vertu is ay in the mydwarde: ffor man that has na meſure in himſelf,

quhen he dois outhir till the hye or to the law, thare wantis diſcrecione of temperaunce and meſure, (the quhilk is nedefull to be in Knychthede), ffor quhen Knycht knawis nocht his quantiteis of his meſure in all his dedis, his honoure is in were: ffor he ſuld be temperit in largeſſe, that he be nouthir fule large na oure wrechit; in hardineſſe, that he be nocht fule hardy na oure cowart; in etyng and drinking that he be nocht glutone, na gormand, na ſlut, na ſlutheroune, na zit dronkynſum; na that he hunger nocht himſelf for wrechitnes; in his ſpeche that he haue nocht our mony wordis, na that he be nocht oure beſtely, na our blate, that he haue na langage, na collacione in tyme quhen it efferis; alſua in his clething that he excede nocht, na that he be nocht oure wrechit: And thus in all thing to hald meſure is temperaunce: And ſchortly to ſay, it is the reugle of all wiſedome, and but it na Knycht may well gouerne his Ordre, na neuer ſall men fynd temperance bot with wiſdome and with vertu.

Item, Gude cuſtume and vſage is till Knychtis to here every day the Meſſe, quhare euer he be, gif it may gudely be gottyn, and gif ony preching or teching of clerkis, or wyſe men be proponyt, he ſuld be redy euer to here the Word of God, and euer be redy till honoure, anourne, and pray to God, and to lufe him, ſerue him, honoure him, and obeye him in all place, atour all thing; and in all his dedis, haue euer his hert on him, and euer think on the Paſſioun of Criſt, and on his awin dede, that he mon anyſs dee, and think on the ſchortnes and the wrechitnes of this warld, and of the paynis of Hell, and of the grete joyis and glore celeſtiall of Hevyn; And euer aſk him of his grace that hye glore of Paradiſe, and traiſtis wele that he that takis mare pleſaunce in haukis and houndis, deliciouſs metis, joly clethingis, fair women, gude wynis and ſpicis, lycht wordis with negligence of Goddis ſeruice, and lycht lying and deſpiſing of Goddis pure peple, and of the lawis of God and man, ſyk Knychtis ar nocht worthy Knychtis, bot erar diſpiſaris of the Ordre, and inymyes to Knychthede; ffor ſum trowis in wichecraftis, as in meting of beſtis, or in fleyng of foulis with thame or agayne thaim, or on rycht hand, or on left hand, ſayand, the rycht ſyde

gais aganis him, and the left ſyde gais with him: And ſayand, That all ſik folyis efferis nocht to wiſedome, reſone, na diſcrecioune, na to gude faith. Bot it as foly of fulis that grevis God, and caſtis men of Goddis grace, and gerris thair inymyes oft tymes be maiſteris of thame, quhen thai will nocht tak documentis of gude teching, na gude thewis to reugle thair dedis, and mare has traiſt in thair fretis and folyis, na in the faith of God Almychty. And tharfor, thai that vſis thir folyis, and levis the Vertues before ſaid of Fayth, Gude Hope, and Charitee, Humilitee, Largeſſe and Lawtee, and nobilneſſe of Forſe of curage, to gaynſtand all thir vnworthy fantaſyes, he is nocht worthy to bere that hye, worthy, and noble Ordre of Knychthede that dois thus; ffor ſum Knycht has ſyk cuſtumes to trow, quhen euer he ſeis a nakit womman in the mornyng, he ſall nocht do his prouffit na honoure that day, na quhen he ſeis a womman kemmand hir hede nakit in the mornyng, he ſall nocht have honour in armes that day; and this is a falſe vnworthy treuth, ffor a juge that kepis the lawis that he is ordanyt to kepe, dois wele his office. Sa dois a Knycht quhen he vſis reſone and diſcrecione, and kepis fayth and lawtee with all the laue of Vertues of nobleſſe, than is he worthy Knycht, and kepis wele his Ordre: Bot a Knycht that wyrkis eftir ȝone fretis, that we have here ſum part namyt, and otheris, and levis the ordre of gude vertues and gude thewis, he is dois evin as a juge that leuis gude and ſuthfaſt witneſſis led in a cauſe before him, and jugis agayn gude fayth, be the chirmyng of foulis, or be the berking of doggis, and ſyk lyke thing; and thus Knycht ſuld be ferme in the faithe, nocht variand, na ſuld nocht traiſt in ſik fretis, na wichcraft; and leue the verray faith of God, ffor all ſyk thingis are bot janglyng of fendis, that fleis in the ayre, that temptis Criſtyn folk, to ger them vary fra the rycht faith to drawe thame to thair condampnacione.

Item, Till Knychthede efferis, principaly to be amorouſe of the commone prouffit, and of the commouns; ffor quhy? be the commouns, and for the commone prouffit Knychthede was foundyn, ſtablyſt, and ordanyt, than ſuld Knychtis be curius of thair prouffit, be reſone; ffor gude reſone gevis, that all Princis, Lordis, and Knychtis ſpecialy, ſulde be mare curius of the commoun prouffit, na of thair awin propre gudis; ffor quhy? it is mare nedefull and mare ſpedefull, and grettar and mare neceſſair, ffor the com-

moun prouffit riches bathe Prince and Peple, and gude propre gudis, bot a perſone proprely, and mare gude, is to be bathe riche, Prince and Peple, na he allane, and nocht his peple.

Item, To Knycht efferis to ſpeke ſobirly and wiſely, and curtaſly; and to be alſſua nobly cled in diuerſs clethingis, and honourable, fair horſe, fair harnais, in the hanting of weris, and gouernaunce that he has: till hald alſua gude houſe, eftir his power and eſtate, till haue honeſt houſing; and treuly Curtaſy and Knychthede ſuld neuer part company; ffor foule and vilaynouſe ſpeche fylis the mouth of a noble Knycht, and ſa dois it of all perſone of eſtate; hamelynes and gude ſpecialitee of acquyntance with gude folk, worthy and honeſt, is wele accordant to Knychthede.

Item, Lautee, Veritee, Juſtice, Humilitee, Charitee, Largeſſe, Hardyneſſe, Proweſſe, with Forſe in curage and nobleſſe, Pitee, Honeſtee, Drede, Schame, with othir ſyk like Vertues, and otheris that we haue before namyt, appertenis wele to be in company with the noble Ordre; and rycht as we ſay, That in God is all vertu, all nobleſſe, and all gudelyneſs, ſa ſuld all Knychtis, Lordis, and Princis, folow at all thair gudely powere the futſteppis of thair ledare, lord, and techour, Jheſu Criſt, quhilk all his werkis that he wrocht was all to geve us gude inſtructioun to gouerne vs in ſyklike maner. And all the writtis that euer was writtin for our documentis and teching, for the teching of the keping of horſe and harnais and wapinis, is nocht anerly the inſtructione of Knychthede till his barnis and otheris that he ſuld teche vnder him: bot the gude cuſtumes, gude inſtructiones in vertues, and gude enſamples of gude godlyke gouernaunce, efter all the form and maner before ſaid, ſuld be the gouernaunce of Knychtis, firſt in thameſelf, and ſyne teche till otheris; ffor he that better techis his horſe na his barnis, he gais nocht the rycht gate to teche the Ordre.

OCTAUUM CAPITULUM.

HERE DECLARIS THE DOCTOUR THE HONOURIS THAT SULD BE DONE TO THE NOBLE ORDRE OF KNYCHTHEDE.

GOD himſelf ordanyt Knychthede, and honourit it, and honouris it, and alſſua all the peple honouris Knychthede; and as is recountit be the Lawis, Knychthede is honourit abufe all Ordre that euer was next Preſthede, as maiſt honourable ordre and office that is or wes, and aboue all ſtatis, ſauffand the Haly Ordre and Office that ſacrifyis the body of God, the haly Sacrament of the Altare, with the otheris Sacramentis of the Haly Kirk. And the ſaid Ordre of Knychthede is rycht neceſſair to the gouernaunce of the warld, as is before ſaid, in ſyndry placis; and tharefore, before all temporale ordre, Knychthede ſuld be honourit be mony reſouns, with all maner of peple; ffor and Emperouris Kingis and Princis had nocht annext to thame the Ordre of Knychthede, with the vertues and propereteis, and nobiliteis, langand to the ſaid Ordre, thaj war nocht worthy to be Emperouris, Kingis, na Princis: ffor ſuppoſe the Office be gretare, the Ordre is y-lyke ane in Kingis and in Knychtis, as Preſthede is y-lyke of degree, bathe in Pape, Cardynale, and Patriarche, alſmekle is it in a ſymple preſte: and ſa is it in Kingis and Princis knychthede, in regarde of ſymple Knychtis, ſuppoſe the Office be mare grete; tharefore aucht thai till honoure the Office and Ordre of Knychthede, bathe Emperouris, Kingis, Princis, and Barouns; ffor quhan thai do nocht honoure to the ſaid Ordre, thai do diſhonour to thameſelf; ffor the Knychtis gerris the grete Lordis,

Princis, and Barouns be honourit aboue the ſmall peple, and than ſuld thai again do honour to the ſaid Ordre, and honour thame abuſe the peple.

Item, All Knychtis ar free be thair Ordre, ffor Knychthede and fredome acordis togeder rycht wele to the ryale mageſtee and lordſchip; and, tharefore, ſen Knychthede is ordanyt for the manetenyng, defending, and vp halding of Emperouris and Kingis, Princis, Barouns, and all Commouns and ſmall peple, than is it grete reſone that thai all ſuld defend, manetene, and vphalde the honour of Knychthede, and all Knychtis. And to the honour of Knychthede it appertenis, that he be in honoure haldyn, and that he be lufit for his gudelynes; and that he be doubtit for his proweſſe and hardyneſſe; and that he be lovit for his noble dedis of worthynes; and that he be hamely for his lawlynes, and hichty in tyme: And becauſe he is of the ſelf ordre that Kingis ar of, he ſuld be haldin of counſale to Kingis and of grete Princis; and becauſe that he is of the natur of all mankynde, and enclynit to vicis, he is the mare worthy and honourable that he has force of noble curage to abſtene him tharefra: And, tharefore, ſuld a Knycht diſpiſe all vicis, and lufe all vertues; ffor the quhilkis, all Knychtis ar honourit, and nocht for othir cauſe; and all Prince, King, Lord, or Barone, that honouris Knychthede, outhir in court or in counſale, in houſe or in ſemblee, he honouris himſelf: And alſua, quha honouris thame in gouernement of bataill, honouris himſelf; and alſſua, all Lord, that of a wiſe Knycht makis him a ſeruand, delyueris his honour in the handis of nobleſſe of gude curage; and quhat Lord or Prince that encreſeis the honoure of a wiſe Knycht in his ſeruice, or multiplyis it, encreſſis and multiplyis his awin honour; and quhat euer Lord that manetenys Knycht that is in office, ordanyt till him, and enforſis him in his office, he enforſis him ſelf and his lordſchip; and Lord, that is bathe Prince and Knycht, has grete affinitee, and lufe and frendſchip to Knychthede, and grete company ſuld haue thar with: And gif he requeris of foly and euill maner of trety, ony Knychtis wyf till enclyne hir to wikkitnes, he excedis the honoure of Knychthede; na git alſa a Knychtis wyf that has

barnis vnlaufull of villaine generacione, dois lytill honour to the Ordre of Knychthede, that ſcho is honourit throu; bot ſcho deſtroyis ande puttis to nocht the noble lignie and confraternitee of Knychthede. And quhat Knycht that has his barnis in matrymonye with ony villaine womman, he dois lytill honour to the noble Ordre of Knychthede, na to the band of gentriſe: And ſen it is ſa that nobleſſe and gentilleſſe ar of tenderneſſe and frendſchip to Knychthede, and to the honour of Knychthede, and of his Lady be the honourit band of mariage; and the contrair is deſtructione of Knychthede. Thus gif noblis and gentill men that ar na Knychtis, and has bot honour and worſchip of thair awin birth and natiuitee, ar obliſt naturaly to honour of Nobleſſe and Knychthede be the vertu of gentriſe that thai ar natyf till, than mekle mare ar Knychtis behaldyn to the honoure and worſchip of Knychthede, quhilkis be thair ordre thai ar bundyn to; ffor in that that thai do honoure to thair Ordre, thai do honoure to thame ſelf: For all Knycht is obliſt at all powere to honour his perſone; firſt to be wele cled in his perſone, ſyne to be wele horſſit, and ſyne wele enarmyt and harneſt in his habilliament, and alſua aw nobily to be ſeruit of noble perſons: that is to ſay, perſouns vertuouſe, ſen all nobleneſſe preſupponis vertu. But ȝit mekle mare but compariſone is he behaldyn till honoure him ſelf with nobleſſe of curage; ffor the quhilk nobleſſe of curage he beris that hye and noble Ordre of Knychthede, the quhilk alſſua is defoulit and diſhonourit quhen a Knycht levis vertu of curage, and takis him falſe cogitaciouns of trayſouns, ref and rape, murder and thift, and puttis out of his curage, and ſlokis all the ſaid vertues of nobleſſe, as Juſtice, Temperance, Fors, and Prudence with Faith, Gude Hope, and Charitee, Liberalitee and Lautee, with otheris before namyt, appertenand to the maiſt noble Ordre: And thus, Knycht that diſhonouris ane Knycht his fader in Knychthede, is nocht worthy to be honourit, ffor gif he war honourit ſen he diſhonouris his awin Ordre, mekle wrang war than done to the noble Ordre, to do honour till him that diſhonouris him ſelf and his Ordre; ffor quha may better honoure or diſhonoure the Ordre na thai that are of the Ordre, and berand the Ordre:

and thus ſen Knycht has in his hert a noble duelling place for the vertues and nobleſſe of curage, that ſuld gouerne and manetene Knychthede, kepe well that caſtell place and duelling, that it be nocht oure ſett na ſegit with vicis, than mekle honour and reuerence is worthi to be done till him for his mekle worſchip and nobleſſe; and the mare that Knychthede be aſſemblyt with hie Princehede or hye Lordſchip, the mare is the Knycht behaldyn till honoure his Nobile Ordre, and mare oblift to manetene his Knychthede with worſchip: At the reuerence, honour, lufe, loving, ſeruice, and doubting of Almychty God, oure gloriouſe Saluioure, and of his dere and gloriouſe Moder and Virgyne oure ſuete Lady Marye, and all the Haly Court of Hevin. IN NOMINE PATRIS, ET FILIJ, ET SPIRITUS SANCTI, AMEN.

Explicit Lordre de Chevalrie.

HERE ENDIS THE BUKE OF THE ORDRE OF KNYCHTHEDE.

Appendix.

No. I.

EXTRACTS

FROM

The Buke of the Law of Armys.

Gracia Domini nostri Jhesu Christi, et caritas Dei, et communicacio Sancti Spiritus sit semper cum omnibus nobis in Christo Jhesu Domino nostro. Amen. Fol. 1.

HERE begynnys the Buke callit THE BUKE OF THE LAW OF ARMYS, the quhilk was compilit be a notable man, Doctour in Decreis, callit BONNET, PRIOURE OF SALLON; the quhilk, quhen it was maid, callit it The Fleur of Bataillis, or the Tree; into the quhilk Buke thare ſalbe foure partis efter as the Rubryis ſchawis. The Firſt part ſalbe, Of the Tribulacioun of the Kirk before the Natiuitee of Chriſte. The Secund party ſalbe, Of the Tribulaciouns and Deſtructioun of the Four Principale Realmes gretteſt of the Warld, &c. The Thrid ſalbe, Of Bataillis in generale. The Ferde, Of Bataillis in ſpecialitee.

HERE BEGYNNYS THE RUBRYIS OF THE FIRST PARTY, ETC., BE THE QUHILKIS MEN MAY BETTER KNAW THE PROCESSE OF THE SAID BUKE, AND OF EUERY CHAPTERE SPECIALY.

In the Firſt Chapiter he ſperis, Quhat thing is Bataill? - i
The Second Chapiter is, Quhare was firſt foundyn Bataill? - ii

The Third is, Of the tribulacions of the Kirk by paſſit, - iij
The Ferde is, Of the firſt Angel, - - - iiij
The Fyft is, Of the tother Angel, - - - - v
The Expoſicioun apon the tothir party of the Viſioun of Sanct Johne, - - - - - - - vj
The thrid Angel, - - - - - - vij
The ferde Angel, - - - - - - viij
The fyft Angel, - - - - - - ix
And ȝit ſpekis he mare furtherly of the Viſioun, - - x

Expliciunt Rubrice Prime Partis, etc.
Sequitur Prologus in breuibus.

Here folowis the Proloug of the ſaid Buke, in termis, as the forenamyt DOCTOURE BONNET, Prioure of Sallon, maid his firſt Intitulacioun and Prohemium: And ſyne efter ſall folowe the principale parties of the Buke forenamyt, Tranſlatit be me GILBERT OF THE HAYE KNYCHT, Maiſter in Arte, and Bachilere in Decreis, Chaumerlayn vmquhile to the maiſt worthy King Charles of Fraunce, at the requeſt of ane hye and mychty Prince and worthy Lord, WILLIAME ERLE OF ORKNAY AND OF CATHNES, Lord Synclere, and Chancelare of Scotland, in his Caſtell of Roſſelyn, the ȝere of our Lord a thowſand four hundreth fyfty and ſex.

Fol. 2.

PROLOGUS.

To the haly Croune of Fraunce, in the quhilk this day regnys CHARLES THE SEXT of that name, the quhilk is luſit and redoubtit oure all the warld be the ordynaunce of God; till him be gevin honoure, loſe, and glore, abune all erdely Lordſchippis: Maiſt hye Prince I am callit, be my richt name, BONNET PRIOUR OF SALLON, Doctoure in Decreis. The quhilk I haue had mony ſmale thouchtis and gude will to mak ſum

Buke; Firſt, in the honoure of God, and of his ſuete Moder, and of ȝour hye Lordſchip. And the reſouns quhy I haue vndertane to mak this Buke ar gude yneuch, as ſemys me. And Firſt and formaſt, for quhy? That the ſtate of Haly Kirk is in ſik tribulacioun that bot gif God oure Lorde ſet ſum gude remede, the quhilk was wont till mak gude cheuiſaunce and gude end, in that mater be the Brether of the faith, auentureris of the Chriſtin Faith, I can ſe be na way that it may wele be, bot gif thare be ſum gudely way of acordaunce fundyn and ſone. The Secund cauſe is and reſoun, For I ſe all Criſtyndome ſa grevit, and ſtroublit of weris, diſcenſiouns, thiftis, and reueryis, haterentis, and envyes, that men kennys almaiſt na realme in Criſtyndome bot it is in were. Thrid reſone is, for quhy? That the land of Provence, of quhilk I am borne and vp brocht, is ſa turnyt now for the renewing of new Lordſchip, and for diuerſe opyniouns that ar amang Lordis and the Communiteis, that with grete payne may ony wyſe man here it be reherſit, the mekle ſorowe that the Commouns ſuſtenis for ſik debatis. The Ferde reſoun, for quhy? That mony notable Clerkis, the quhilkis wenys thai vnderſtand wele the gloſyng of ancien Prophecies, ſais, that it ſulde be ane of the hie ſignie of Fraunce, the quhilk ſuld ſett remede in all this thingis, and put this trauailland warld in pes and reſt, that now is put in grete peſtilence. And for this cauſe my curage has gevin me to mak ſum newing of thing till enfourme ȝour ȝouthede of mony ſyndry knaulagis of Haly wrytt, ſa that ȝour curage ſuld be movit the mare to help to ſett remede in the Haly Criſtyn faith, the quhilk is in poynt of periſing, and geve it ſocour; and to geve ȝow corage for to do in ſik manere, that the Prophecyes, the quhilkis are preſumyt to be vnderſtandin in ȝour perſone maiſt worthy, be verifyit in ȝour maiſt noble and worthy Princehede, throu ȝour notable and haly werkis: And forthy, I mak ȝour Hienes hertly requeſt and ſupplicacioune, that nathing that I ſall put in this Buke, ȝe diſpriſe, na lichtly, ffor all that I here ſay takis foundement of Haly Writt, and of the Decreis and Lawis Cannon and Ciuile, and Philoſophy Naturale, that is Natural Reſoun. The quhilk Buke ſal be callit THE FLOURE OF BATAILLIS, OR THE TREE: And ſyne mon I pas to my werk; and tharefore is thare cummyn to me ſik ane ymaginacioun, that I will ger

mak a Tree, the quhilk ſall bere bot fruyte of ſorowe; as men may ſe, that all the perſecuciouns of the Kirk and Contreis beris bot fruyte of dule and diſeiſe; departit in Four Partis, as is before ſaid, on the quhilkis Four Partis the diuiſioun of oure Buke ſal be foundit, etc.

EXPLICIT PROHEMIUM.

PRIMUM CAPITULUM.

Fol. 2, b.  EN it is ſa that apon this mater, the quhilk may be lyknyt till a Tree, that may bere na fruyte but fruyte of doloure and diſeiſs, we ſee twa partis principale, amang the quhilkis is grete diſcorde, diſcenſioun, and were; firſt, apon the Haly Kirk and the Fredome of it, as apon the Pape, and the Sege of Rome, with the fredomys: And apon the tothir part, we ſee, how amang Kingis and Princis, and Temporale Lordis, thare is ryſin ſa grete diſcenſiouns, diſcordis, and weris, that the Brethir of the Fayth, as Nobles, men that wont was to be werreyouris to defend the Kirk rycht, ar now ryſyn agayne the Commouns and Comiteis agayn thame, that grete dule is to ſe: Quharefore this Buke may wele be comparit till a Tree quhilk beris na fruyte, but fruyte of dule, etc.

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HERE EFTERE FOLOWES THE DECLARACIOUN OF THE RUBRYIS OF THE SECUND BUKE, ETC.

Fol. 11.  N the firſt, Of the perſecucioun and deſtructioun of the Foure grete Realmes. 1*

Item, How and in quhat tyme the Citie of Rome was firſt foundit. 2

Item, In quhat tyme gouernyt the Senatouris. 3

Item, Of the gouernement of the King Tules. 4

* The Number of the Chapters, in both the Second and Third Parts or Books, are omitted in the Original Manuscript.

Item, Of the King Fernicle Archy. 5
Item, Efter of the King Tarquyn. 6
Item, Of the dede of King Alexander. 7
Item, Here he ſpekis of grete Archile, Conſul of Rome. 8
Item, Here ſpekis he of grete Sir Sempny, Conſul of Rome. 9
Item, Of the grete worthynes of Schir Sypre, Conſul of Rome. 10
Item, How grete Cartage was deſtroyit. 11
Item, How the Almaynis wan a bataill apon the Romayns. 12
Item, Of Scilla, the grete inymy of the Romayns. 13
Item, How the Provincis maid Julius Ceſar thaire lord, for his worthynes. 14
Item, How that Fortune is rycht variable. 15
Item, Here he ſpekis of Sir Arthoma, Conſul of Rome. 16
Item, Spekis he of a queſtioun, be the quhilk thar come firſt Juriſdi&tioun amang men. 17
Item, Here he tellis quha was firſt Juge amang men. 18

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HERE FOLOWIS THE CHAPTERIS OF THE THRID PARTY OF THIS PRESENT BUKE, AS FOLOWIS HERE BE DECLARACIOUN. Fol. 21, b.

IN the firſt, Quhethir it be lefull and lawufull thing till entre in cloiſit feldis to defend richtwiſe cauſe. 1
Item, Of the ſamyn mater ȝit ſpekis he mare furtherly. 2
Quhethir it be thing poſſible that this Warld be in pes. 3
How that Force is ane of the principale foundementis of Bataill. 4
How it may be kend in a Man gif he be forſy or nocht. 5
Quhethir is mare vertu till a man to aſſailȝe, or to byde in felde. 6
Be how mony thingis may men knaw the proweſs of a Knycht. 7
A man ſuld erar cheſe to dee in felde, na flee fra the bataill. 8
Quhat punycioun ſuld he haue that paſſis fra the Oſt but leue. 9
Quhat punycioun ſuld he haue that fechtis wyth his Lordis inymy but leve, or of the Conſtable. 10

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Fol. 26. HERE BEGYNNIS THE TABLE OF THE FERDE PART OF THIS BUKE.

IN Primis Off quhat rycht, or quhat evin cummys Bataill. 1*
Be quhat rycht or reſoun may Men moue were agaynis the Sarraȝenis or othir miſtrowaris. 2
Gif the Emperoure ſuld moue were agayne thame, quha ſuld obey till his mandement. 3
Quhethir othir Princis na the Emperoure may moue were apon the Sarraȝenis. 4
Quhethir the Emperoure may ordane were agayne the Pape, or agayne the Haly Kirk. 5
Quhethir the Pape may mak were on him. 6
Quhat thingis may ger moue Bataill neceſſe. 7
Quhat thingis pertenis till a gude Knycht to do. 8
Quhat thingis pertenis to the Duke of the battaill. 9
How, and for quhat caus, a Knycht ſuld be punyſt. 10
Quhethir Strenth be a Vertu morale. 11
Quhethir, gif the Duke of the bataill be tane, men ſuld haue merci of him, and ſaue his lyf. 12
Gif Forſe be a Vertu Cardinale or nocht. 13
Quhethir Preſonaris that are tane in bataill be the takaris or the lordis that payis the wagis. 14
Quhethir the Vaſſaillis ſuld pas in were on thair awin coſt, or on the princis coſtis. 15
Gif a Barouns men ſuld [help] thair Lord agayne their King, [and] ſerue in his weris or nocht. 16
Gif twa Barouns has were ilk ane agayne othir, quhethir ſuld thair men help ilkane his awin Lorde, or thair King, and he charge thame. 17
Quhethir I aw to defend my nychtbour in armys, and men wald ſett to ſla him. 18

* In the MS. the Numbers of the Chapters in this Fourth Part, are marked, Primum Capitulum, II. Ca^m., III. Ca^m. &c.

Quhat Perſonis ar behaldin to defend othir. 19
How the Bonde is behaldin to defend his Lorde. 20
How the Sone is behaldin to defend the Fader, but the leue of the juſtice. 21
Quhethir erar is the Sone behaldin defend his Fader, or his natural Lord maiſter. 22
Quhethir a Clerk ſuld erar help his Fader or his Biſchop, and he haue were. 23
Quhethir to conqueſt gudis rychtwiſely Men may lefully mak defenſable were. 24
Quhethir for vnrychtwiſe conqueſt Men may mak were diffenſable. 25
Quhethir Preſtis and clerkis may defend thair gudis be armes. 26
Gif Armoure lent and tynt in felde ſuld be reſtorit. 27
Gif Armoure or horſe hyrit and tynt ſuld be reſtorit. 28
Gif a Knycht be [ar]reſt douand his Princis charge, quhethir has the Knycht or the Prince actioun to the party. 29
Gif a Man gais to the weris vnchargit, ſall he tak wagis. 30
Gif a Knycht ſeruis a King vnchargit in his weris, quhether may he laufully aſk him his wagis. 31
Gif the King of Spanze ſendis ſecours to the King of France in his weris, as he has done othir tymes till him in ſik lyke cas, quhethir ſuld the Spannollis aſk wagis at the King of France. 32
Gif a Man gais to were for vayn glore, quhethir he may, be law of armes, aſk wagis or nocht. 33
Gif a Capitane doand his Lordis bidding tyne his gudis, gif his Lord aw to reſtore him agayne. 34
Gif a Man gais to the were for couatiſe to pele and rub gudis, quhethir he may aſk wage or noucht. 35
Gif a Clerk may leuefully pas to the weris or nocht. 36
In quhat termes the wage aw to be payit to Men. 37
Gif a Wageour gais to play and diſport him, with leue, for a tyme, gif he ſuld be payit of that tyme. 38
Gif a Knycht has tane wagis of a King for a zere, and he wald with-

in thre monthis pas his way till ane othir Prince, quhethir gif he ſuld be payit for the tyme that he had ſeruit. 39
Gif a Sowdioure be payit of a Prince for a ȝere, gif he may put ane othir in his ſtede or nocht. 40
Quhethir gif a Capitane may ſend of his folk away, that he has anys mouſtrit in felde. 41
Gif a Man of armes hapnis ſeke in the weris, quhethir he may aſk his wagis for all the tyme that he is ſeke or nocht. 42
How Gudis ſuld be departit in the weris, that ar wonnyn in tyme of the weris. 43
Gif a Man may rychtwiſely hald that he has tane fra a revare, that ſet to reue him be the way. 44
Gif twa Citeis makis were ilkane on othir, quhethir thai may lefully mak were thai clamand to hald of na ſouerayne. 45
Quhethir a Man may ſla his priſonare efter that he be tane and ȝeldit, at his awin will. 46
Gif a Man may aſk ranſoun of gold and ſiluer at his priſonare be law or armes. 47
Quhethir for the weris that is betuix the Kingis of Ingland and of France, the Franchmen may leuefully tak the pure mennis gudis, and mak achet of, and mak preſonaris thair perſouns. 48
Quhethir a King may lefully, be cautele and ſubtiltee, ourſet or diſconfyte ane othir King. 49
Quhethir Bataill may lefully be on Haly day. 50
Quhethir gif a Man wrangis ane othir, he may lefully recouer apon him be were his thing, gif he may reclame him in jugement. 51
Gif a Knycht deis in bataill in his Princis querele, quhethir his ſaule be ſauf, or nocht. 52
Quhethir Rychtwiſe men or ſinnaris ar ſtarkar in bataill. 53
Quhy is there ſa mekle Were in this warld. 54
Gif a Priſouner be ſuorne to hald priſoun, and his takar put him atour his ath in ſtark priſoun or feſtnyng, gif it be lefull to him to eſcape, and brek preſoun. 55

Gif a Man be preſonare till ane othir, and he put him in a ſtark cloſe toure, in ſekir feſteynyg, quhethir he be haldin to brek priſon, and eſchape. 56
Gif a Man has ſauf condyt to com ſeurely, nocht ſpekand of his way-paſſing, quhethir he may be haldyn priſonar in his paſſing. 57
Gyf a Man that has ſauf conduct may bring on his ſauf conduct gretare man na himſelf is. 58
Gif a Man be tane priſoner apon ane otheris ſauf condyt, quhethir he that aw the ſauf condyt ſuld outred him of priſoun on his awin coſt. 59
Gif a Man ſuld enter agayn in priſoun, and he war rycht dredand for to be put to dede. 60
Gif a Prince may lefully refuſe ane othir Prince to pas his voyage throu his contre but ſcath. 61
Quhethir Kirkmen ſuld pay tailles, tributis, and inpoſiciouns to Seclere kingis or princis. 62
Gif the Kirk may mak were agayne the Jowis. 63
Gif a Man may ficht for his wyf in armes. 64
How the ta Brothir may defend the tothir in armys. 65
Gif a Baron be vaſſall to twa Lordis that makis weris in ſyndry contreis, to quhilk of tham ſall he mak ſeruice till. 66
And gif a Baron be vaſſall to twa lordis the quhilkis makis were ilkane apon othir, quham to ſall he mak ſeruice. 67
Quhethir Bondis ſuld be conſtreynit to the weris. 68
Quhilk Folk may nocht be ſtrenȝeit to mak weris, ſuppoſs thai be chargit. 69
Gif a Man be hurt ſarely be ane othir, and he hurt him agayne, gif he ſal be punyſt. 70
Gif a Man bonde makis ſlauchter be the bidding of his Lord, ſuld he be punyſt. 71
Quhethir a Bonde may defend him again his Lord, and he war ſett to ſla him. 72
Gif a Monk may defend him fra his Abbot, and he wald ſett to ſla him. 73

Gif the ſone may lefully defend him agayn his fader, and he wald ſla him. 74
Gif a Man may lefully defend him agayn his awin juge, or nocht. 75
Gyf a Man be banyſt a realm, and happin to cum in agayne be ony cas, gif men wald ſet on him, to tak him, quhethir he aucht to defend him. 76
Gif a Preſte be aſſailit wyth his inymyes berand Goddis ſacrit body on him, quhethir he aw to lay doun Goddis body, and defend him, or nocht. 77
Gif a Man may for mark be priſoner that maid neuer caus bot for otheris. 78
How, and in quhat maner, mark ſuld be tholit or gevin be the Prince. 79
How ſuld mark be gevin aganis a Citee that allegis to na ſoverayne. 80
Gif all Lordis may graunt markis. 81
How, or be quhat reſoun, may it be ſteynd that the King of France be nocht ſubject to the Empire. 82
Quhethir gif the King of Ingland be ſubject ony way to the Empire. 83
Gif a Burgeſs haldand change and houſe at Pariſe be tane and robbit be the way cummand to Pariſe-wart, quhethir he is to be gevin power of merk to for the gude recouering. 84
Quhethir a Scolare at the ſtudy in Pariſe of Ingland borne, aw to be priſonare. 85
Quhethir a Seruand ſuld joyſe the priuilege that his maiſter has lang joiſit. 86
Gyf ane Ingliſſman cummys to Pariſe to viſyte his ſone at the ſcule, beand ſeke, quhethir he aw to be priſoner, or nocht. 87
Gyf ane Ingliſſman cummys to Pariſe to viſyte his brother ſeke at the ſcule, quhethir he aw to be priſonare, or nocht. 88
Quhethir a Studyand may lefully be haldin in priſoun for ony mark. 89
Quhethir a Wode man may be haldyn preſoner and ranſound in the weris. 90
Quhethir a Wode man, efter that he be cummyn again to his wit, may be haldyn preſoner. 91

Quhethir a paſſand alde Ancien man, be law of armes, may be haldin priſonere. 92
Quhethir a Childe may lefully be tane and haldin preſonere be the law of armes. 93
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Quhethir a Kirk man may be tane for mark. 97
Quhethir gif Pilleryns may be maid preſoneris be ony maner of weris of armes. 98
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Quhethir, in tyme of were, the aſs and the ox ſuld bathe joiſe a maner of priuilege. 100
Quhethir gif the varlet aw to joyce the priuilege of the huſbandman. 101
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Quhethir a grete Lord ſuld traiſt in a ſauf condyt, or ony othir lawar perſon. 104
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Here he puttis the caſe, in the quhilk it is lefull to geve gage of bataill. 111
And ȝit he puttis ane othir caſe in the quhilk law of armes will thole gage of bataill. 112
And ȝit ane othir caſe efter the lawis of Lumbardy. 113
And ȝit ane othir caſe efter the law of Lumbardy. 114
And ȝit ane othir caſe efter the law of Lumbardy. 115
And ȝit ane othir caſe efter the law of Lumbardy. 116
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And ȝit ane othir caſe efter the ſaid Lawis. 124
And ȝit ane othir caſe efter the law of Lumbardy. 125
And ȝit ane othir caſe efter the law of Lumbardy. 126
And ȝit ane othir caſe efter the ſaid Lawis. 127
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Gif a man paſſit age, may put quham him liſt to campioun to ficht in barreris for him. 130
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Gif the Lord may nocht knaw the firſt day quha has the lyklyar, gif thai ſuld cum again on the morn, and enter in felde as before: Quhilk of the twa campiouns ſuld firſt ſtryke. 132
Gif the vencuſt man ſuld pay the coſtis, thouch the Kyng remytt his actioun. 133
Gif a man has bene vencuſt of ony crime in barreris, gif he may be accuſit in jugement tharof. 134

Quhethir gif the campiouns may fecht in playne felde, but barreris, gif thai lykis. 135
How he ſuld be punyſt that has grantit his crime, and vencuſt in barreris opinly. 136
Gif a Knycht appelis ane othir, quhether gif thai may leue of, and forthink the appele. 137
Here he ſpekis of Armes and baneris in generale. 138
Here he ſpekis of Armes and baneris in ſpecialitee. 139
Gif a Man may [tak] otheris armes at his lyking. 140
Gif ane Allemain fyndis a Frenchman berand the ſamyn armes that he beris in felde, quhethir gif he may appele him of battaill. 141
How ſuld be punyſt folk that beris othir mennis armes but leue, to do tham ony lak. 142
Here ſpekis he of colouris in armes, quhilkis are the maiſt noble; and of thair diuiſiouns. 143
And firſt, he ſpekis of the colour that is rede. 144
And ſyne he ſpekis of aſure that is the blewe coloure. 145
And ſyne he ſpekis of the quhite colouris. 146
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And ſyne he ſpekis of the condicioun and nature of the ordinance of the cloſing of the Barreris. 148
And ȝit ſpekis he of the condicioun of the cloſe felde, ordanyt for fechting in barreris, as ſaid is. 149
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Here he ſperis quhat condicioun ſuld be in a gude Emperoure be the nature of his hie office. 154
Quhat thingis appertenis to be in a gude Prince, King, or othir. 155

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CAPITULUM CXXXVIII, &c.

HERE SPEKIS THE DOCTOURE OF ARMES THAT AR IN BLASONS, AND OF BANERIS AND PENOUNS.*

Fol. 77. b. NOW efter that he has determynit of Bataillis bathe in generale and in ſpeciale, than will he declare the Armes that all Princis and Nobles and othir Gentillis aw to were, and of thair colouris, and diſcripciouns: And fyrſt, Quhethir a man that is nocht of thair lygnie may bere leuefully thair Armes at his pleſaunce? the quhilk mater is nocht lycht to declare, bot of grete difficultee for mony cauſſis. And firſt, men ſuld vnderſtand that ſum Armes was gevin of power of autoritee of Emperouris, Kingis, and Princis, to Lordis, and otheris Barouns, or to thair predeceſſouris, the quhilkis ar of alde tyme, and of alde anceſtrye, that nane ſuld bere, bot thai war cummyn of that lignie, that is to ſay, in the realme of the Emperoure, King, or Prince that gafe the ſaid armes; ffor and the King of France had gevyn a lyon of gold to bere till a Lord of his contree, quhat wrang dois that Lord till ane othir Lord of Spaigne or of Almane, that the Emperoure or the King of Spayne had gevin it till. Bot thare is othir maner of Armes, the quhilkis ilke man that beris thame, tuke at thair awin pleſance to mak difference and knaulage amang Lordis, Gentilis, and noble men of armes, to knaw ilk ane be othir. And all namys and ſurnamys of men was foundyn ffor the ſamyn cauſe. Or ellis all ſuld haue bene in confuſioun that nane ſuld haue had knaulage of ane othir. And this name may ilke man tak, and geue his barne at his awin pleſance, or the godfader, or godmoder, or frendes may geue namys to thair frendis; and rycht ſa in the ſamyn wyſe is it of armes, that in the

* Although each chapter at the beginning is marked with a rubric, the number of the chapter is not given in the Original Manuscript. The following selection will be found to differ somewhat in the divisions, but it represents the whole portion of the Manuscript which corresponds with the titles of chapters 138 to 153, in the preceding Table; along with the conclusion of the Work.

begynnyng quhen the weris began, till haue ſum defference amang nobles, ſik armes was, ſum aſſignit be Princis and Lordis; ſum was tane at the pleſance of partye; ſum be thair frendis conſent and conſale, ſa that men of honour and of eſtate ſuld be knawin be thair armes, the quhilkis ar callit thair takenys in armoury. And thus in were tyme, new men of armes that has nane armes of propertee, may in this wiſe tak armes at thair lyking ſyk as thame left. Bot nocht to tak nane otheris Armes.

HERE SPERIS THE DOCTOUR GIF A MAN MAY TAK ANE OTHERIS ARMES AT HIS LYKING.

AS thus a Man has tane to bere in his Armes a low of gules in a champ of ſiluer, ane othir of that ilke toune has tane the ſamyn efter that he has it wynteris and ȝeris. Than ſperis the queſtioun, Quhethir the firſt may gaynſtand this armes and plenȝe to the Prince, and ger this be reformyt and forborne. And firſt he ſais, Nay; ffor quhy ony man may tak lefully, as before ſaid is, ane othir mannis name, and call his barne in the ſamyn toun, ffor it befallis oft tymes that ſyndry men ar callit be a name in the ſamyn toun; and may do it but lak. And quhy then may thai nocht alſwele tak twa ane armes, or thre, or alſmony as lykis. Bot the countre party ſais agayne, That it is a commoun vſe and cuſtume in mannis lawe, and approuit be othir lawis, that quha ſa euer may firſt tak wilde foule, or fyſch, or wylde beſte in the wilderneſs, it is his be the lawe. And than, ſen this noble man has firſt tane ſik a beſte, or ſik a foule, or ſik a fiſch, to bere in his ſchelde and on his cote of armes, and on his banere, pannoun of armes, or in blaſone apon his heraulde or perſeuandis breſt, or othir wayis to paynt in hall or chaumer at his lyking; Quhy ſuld ony othir tak it efterwart to bere that war in toune or in the ſamyn contree, quhare it war borne? And als it war mare thair ſcathe na thir prouffit, ffor it wald quhilom mere men that had grete dedis ado, quhen thai wend to cum to thair awin maiſter in werefare, thai mycht failȝe, and othir wayis in ſyndry wyſe mycht erre in

thair dedis that mycht hynder bathe the partis that nedit nocht, na is na poynt of gude gouernaunce, na gude policy in dedis of armes: And as langand this queſtioun the Doctour makis ſic a concluſioun, That gif a gentill man or lord had tane ane armes at his pleſance, and borne it lang tyme opynly kend in dede of armes, and in weris, or othir wayis in tyme of pes, that it war kyd and knawin till him and his lignage; Thare aw nane othir in that contree to tak the ſamyn to bere, na the Prince na the lord of that contree, ſuld nocht lat tham bere it on na wiſe, ffor than war the principale cauſe of Armes-taking all forletyn; ffor the principale cauſe of Armes-taking is for to knawe the perſonagis of noble men in bataill, or in armes, or in tournamentis, or to knawe a lord in felde be ane othir, with his men, and his frendis and wele willaris ſuld draw till him and knawe him be his takin, and ſa ſuld the diuerſitee of armes mak the knaulage of the diuerſitee of perſonnagis; and gif it be hapnyt ony lorde or othir man to be ſlayn in felde, and ſa manglit that his viſage mycht nocht be knawin, be his cote of armes he ſuld be knawin and brocht to Criſtin beriſs: And alſſua, that be the defference of armes euer furth quhill the warld leſtis, men ſuld knaw be the takynnyng of thair armes, thair ſepulturis quhare thai ar beryit; and quha was in thai tymes maiſt honourable and worthy men, as oft tyme men ſeis apon thair ſepulturis be thair frendis maid efter thaire deceſſe, and ſum be thame ſelf or thai be dede; be the quhilkis, quhen all the lygnie is failit, and the ſurname, ȝit will the valliance of thame be knawin be thair armes, the quhilkis in armes are callit Takenis: ffor and ſyndry lordis or gentilis tuke all ane armes, or takenis, it was bot a confuſſioun. And a mare grete reſoun ffor be all gude cuſtumes of nobleſſe, lordis, and gentilis, makis thair ſelis efter thair armes, and gif ane ſuld bere ane otheris armes in his ſele, men ſuld nocht wit quhais it war. Item, all Kingis ſuld kepe that na man do till othir diſhonour, ſchame, na villany, na injure, na new novelliteis. And it is to preſume, gif ony man wald newly tak ane alde armes of ane otheris that it war for diſpyte or injure to deſpiſe him to prouoke noiſe and debatis for alde fede or enuy, the quhilk the Prince ſuld ſtanch. And as to the argument, it is na thing lyke till a man to be callit lyke till ane othir or ſyndry in a town; For

quhy? For ſik cauſe men has gert geve ilke man his ſurname that makis the difference. Bot and mony men bare ane armes, how ſuld ony man, Haralde, or othir, knaw men, na geve the honoure of gude dede till him that had honourabily deſeruit it, or to geve lak and diſhonour till cowardis or flearis fra bataillis: And tharefore, in all ſik debatis, the Prince ſuld ger ſett remede. And gif ony complaynt war, ſe, be Harraldis and men of knawlage, quha had rycht, quha wrang, and do juſtice.

HERE SPERIS THE DOCTOURE GIF A FRANCH KNYCHT SAW A DUCHEMAN OF ALMANE BERAND HIS ARMES BUT DIFFERENCE, AND HE APPELLIT HIM OF WERE TO FECHT WITH HIM, OR FORBERE THE ARMES; QUHETHIR AW HE TO BE ADMYTTIT, BE PRINCE, OR NOCHT TO FEICHT IN BARRIERIS WITH HIM.

IS gif a Knycht of Almane wald cum to ſee nobleſſe in France, as tournamentis or othir waſſelage, and that he fand a Knycht in France at the tournayment, that bare the ſamyn armes that he beris: And thus he maid queſtioun buſtouſly, ſayand, He traiſtit he wrangit him and his lignie to bere thai armes, ſperand, be quhat title of rycht he bare thame? The Knycht of France anſuerd, ſayand, That he traiſtit that he mycht bere lefully the takyn of armes that his fader, and forefader, and all his anceſtris had of ſa lang tyme borne, that thare was na memorye in the contrarye. The Duche Knycht replyis agayn, ſayand, Gude Sir, ſuppoſe your fader and anceſtris haue borne thame ſik a tyme, my kyn and anceſtris ar of eldare begynnyng na ȝouris, and als ar mare noble of lignie; quharefore, ſen ȝe and ȝouris has tane thame efter us, and ȝe ar nocht of ſa grete nobleſſe of alde anceſtry, me think ȝe ſuld deferr till us, and nocht we to ȝow: Quharefore, I ſay ȝe bere thame euill and wrangwiſly, and that I ſall preue with my perſone. And with that the Franchman ſais, That he dois him na wrang that beris the armes that his anceſtres has of ſa lang tyme borne, and that he denyis his wrang, and that ſall he defende. Than is this the queſtion, Quhethir the King aw to geve leve to thir twa Knychtis to feicht, or nocht? And as to the firſt viſage, it ſemys thai ſuld be tholit, be the reſouns that the Duche

Knycht allegis. Bot the Doctouris accordis nocht to that opynion, ffor as we have before ſaid, thai ar nocht of a realme, na of a Prince haldand, quharfor the Naciouns makis the defference ſufficiand, ſa that it war nocht done for deſpyte, na othir barate; ffor gif a trauailand Knycht of France had tane ſik armes, and he war a wikkit man, of lyf a tyran, and unhonourable, that mycht defame the armes in ferre contreis, the Duche Knycht mycht haue ſum coloure and reſoun tharefor, gif the Franch Knycht paſt in Burgone, or Barry, or Lorane, and brynt and ſlewe, and reft and forfit women, and had renoun to be a wikkit man of lyf, and men wiſt nocht his ſurname, na of quhat contree he war, and the tothir Knychtis armes war kend our all thai countreis, and ſum men mycht traiſt that it war he; and in this cas, the Duche Knycht had reſoun to aſk him to be depriuit of his armes at the King of France, and the King to grant it him, gif the ſaid Duche Knycht and his lignie war approuit men of honour, and thareapon grant him leue of bataill in liſtis, as ſaid is, gif him lykis for the cauſe, efter the cuſtumes may be tholit.

HERE SPERIS THE DOCTOURE HOW THAI SULD BE PUNYST THAT BERIS OTHERIS ARMES WRANGWISELY, IN ENTENCIOUN TO DO MYS VNDER SCOUG OF THAME COUERTLY.

AS gif a Souldiour of ſymple ſtate tuke the armes of a Knycht Noble of France that war of gude renoune, bathe in honour of armes, and othir wayes of alde ancienetee, and that Knycht of Ducheland had tane thai armes newly, in entent to be mare prefit and honourit, and to be hyar auanfit, and tak mare wagis, in faith I traiſt that the King, at the perſuyt and requeſt of partye, the King aw to punyſe him be law of Armes. As in the lyke maner, gif a maiſter armoureur of Pariſe, that had renoun to be the beſt of that craft, that war in France, and in his werkis had a takyn that his werkis were knawin by, and ane othir of Troyes in Champaigne tuke that ilke takyn, ſa that for the renoun of the Pariſien, his werkis ſuld be the better ſauld; and rycht ſa of coultellin, or ony othir craft, or of notairis, gif ane dois falſet vnder the ſailign of ane othir, I ſay, all ſik men

ſuld be well and cruelly punyſt be juſtice; and gif the contrary war tholit, it war grete damage to the realme.

HERE SPERIS THE DOCTOUR QUHAT ARMES AR MAIST NOBLE BE THE COLOURIS, AND QUHAT COLOURIS AR MAIST NOBLE IN ARMES.

BOT be cauſe the Princis and Lordis beris Armes of mare nobleſſe na otheris; and that the Doctouris has ſpokyn in othir tymes, and othir placis, of Princis armes, and of thair baneris, quharefore I will nocht here mak queſtioun, na dout the quhilk armes are the maiſt noblez and the maiſt rychez; ffor quhy, that alwayis compariſoun is odious.* Bot it pleſis me to ſpeke ſum thing of Colouris of Armes, and of thair deſcripciouns. And as the Doctour ſais, that ſum of thame is mare noble na otheris, for the repreſentatioun that thai mak be thair propre nature, and be this cauſe, we ſay, that colour of Gold is the maiſt noble colour that is in this warld here; and the reſoun quhy is, ffor be the nature of gold, it is clere and ſchynand, rich, vertuouſe, and confortand; ffor oure Maiſteris, Doctouris, and Medicinaris, and Philoſophouris, gevis the gold in ſyndry wiſe in medicyne to folk that ar debilitez in thair nature, that thai can get nane othir remede for ſouerane remede; and is lyknyt be his condicioun and nature to the Sonne, the quhilk is the maiſt noble planet that euer God maid, and beris lycht till all the warld, and encreſcement and confourt till all naturale creaturis. And the lawis ſais, that of all things that God maid, the claritee and licht is the maiſt noble; and, tharefore, the Haly Wrytt ſais, that the ſanctis in hevyn ſchynis as the ſonne; and alſſua oure Souerane Lord, quhen he tranſſigurit him before his Apoſtlis, his viſage apperit to thame as the ſonne in ſomeris day brycht: And becauſe the Gold is comperit to the Sonne, as the propre effect of the ſonne, the quhilk is king and lord of all planetis, and alſſua is figurit be Haly Wrytt be the viſage of our Lord; and be that cauſe the ancien Princis, in ald lawis of armes, ordanyt that na noble man ſuld bere

* In the original, "Car toutes comparaisons sont haynneuses."

gold in his armes, bot Princis, Kingis, and Emperouris, for the nobleſs of him: And thus conclude we, that the maiſt noble coloure is Gold. And ſuppoſe ſum ignorant men wald ſay, gold is metalle, and na coloure, that makis nocht; ffor largely to tak colouris, be all oure Maiſteris and Philoſophouris, all metallis, all low and lychtnes, that lemys and gevis ſycht to the eyne, is of the nature of colouris.

The Secound coloure that is in Armoury, is callit be thir maiſteris Purpre; the quhilk he callis here Rede colour; the quhilk repreſentis the lowe of Fyre, the quhilk is the maiſt clere, and lycht efter the ſonne, and the maiſt noble of all the elementis; the quhilk colour ſuld nane in armes were, bot anerly Kingis or Princis, be the alde cuſtumes of Princis and Faderis of Armes, of alde tymes.

The Thrid colour is Aſure; the quhilk, be his figure and coloure, repreſentis the Ayer, the quhilk is next the fyre, the maiſt noble element; ffor it is in itſelf lignie and futile, and penetratyf, reſſauand the lycht throu it, and hable till raſſaue all influences of the planetis and of the hevynly conſtellaciouns of nature, throw the quhilkis all this Erde is gouernyt, and all Nature: and ſum callis the coloure Azure, hafand the colour of the firmament, ſayand, that Aſure is a hevynly colour, it makis not: ffor thare is bot lytill betuene, nocht than the lift is nocht colourit.

Ane othir coloure is the Quhyte coloure, the quhilk next the Aſure is the maiſt noble coloure that was countit in Armoury in ancien cronikis, becauſe that it is maiſt nere the nature of lycht and claritee; and for the clereneſs of it, it is ſignyfyit to the vertu of puritee, of cleneſſe, and innocence, and ſympilneſs: And as to that the Haly Scripture ſais, that the clethingis of Jheſu Criſt apperit ay to thame of quhite colour as ſnaw; and this coloure of quhite repreſentis the Water, the quhilk efter the Aire is the maiſt noble element.

Ane othir colour is in Armoury that callit is Blak; the quhilk repreſentis

the Erde, and be it is ſignyfyit dolour, ffor it is ferreſt fra lichtneſs and claritee that betakenis blythnes, and cummys nereſt to myrkneſſe; and tharefore, quhen ony peple or folk will mak dule for ony of thair frendis dede, or in ony bataill tynt, or othir grete miſauenture, men makis thair dule in that clething; ffor it is the laweſt of degree of all the four elementis, and is ſignifyit be it humilitee. And for that cauſe, in takenyng of humilitee, the religiouſe men ar cled in blak wede, commonly to ſchawe mekenes in hert, and put away all luſt of vanitee, and vane glore warldly.

PRIMA REGULA BELLI CLAUSTRALIS.

HERE SCHAWIS THE DOCTOUR CERTANE THINGIS AND DOCUMENTIS TOUCHAND CLOSE BATAILL, THAT WE CALL BATAILL IN LISTIS.

AND firſt, be cauſe that cloſe bataill is rycht periloufe and myſty to be jugit be ignorant men, that ar nocht inſtruct in the lawis, myn advys is, that thare ſuld na Prince, na Lord, hald felde of bataille in Liſtis, bot gif he had gude wiſe counſale of wele vnderſtandand men of lawe; that is for to ſay, of Doctouris in Canoun and Ciuile, to geve him gude counſale: ffor commounly the caſis ar ſa ſubtile to juge, that Seclere men for couatiſe and auarice of warldis wyn, gevis oft tyme counſale to Princis that ſoundis mare to the deſyre of wynnyng of warldis gude, na it dois to reſone or to rychtwiſe querele; and als thai wate quhat caſis ar in the lawis condampnyt vtterly, and reprouit, and quhat caſis ar tholit and permyſit at the pleſance of Princis; and wate alſſua, quhat caſis ar priuilegit in the law quhilk nocht; and the lawis ſais, That Aduocatis ar procuratouris of mannis lignage. And ane othir reſoun quhy I haue ſett this reugle is, ffor commonly the Clerkis ar mare ſad of counſale, and mare caulde of complexion, and mare temperit in thair curage, and ferrar can ſe in the ground of a mater na Secleris; ffor Seclaris ar hate of blude, and in ire, and oft tymes thai geve thair counſale and jugement again reſoun, with the wrang outhir for fede or

frendſchip, luferent, or haterent, or for mede, or for ire, or breth, or othir ſingulare appetite, for honour or richeſs, or lordſchip or reddoure or otheris. And erar ar inclynyt to mak were, na trety and concorde; and to ger bataill in barrieris be, na to ſloke it, and appeſe it; ffor ire lettis the mannis mynde to juge and determe veritee.

SECUNDA REGULA BELLI CLAUSTRALIS.

HERE DECLARIS THE DOCTOUR ANE OTHIR REUGLE AND DOCTRYNE APON THE GOUERNAUNCE OF CLOSE BATAILL.

THAT nocht gaynſtandand that be malice or hete, woodnes, ramage, or pride orguillouſe, or be inclinacioun, auaricius appellacioun of bataill be maid, and the party reſſauis the gage of bataill, the Prince ſuld be wiſe in his audience geving, and of gude tholemudenes, to ſuetely here the cauſe that the Appelloure chalangis the appelland of; and wele copy and vnderſtand all the mater before, or he geve his conſent, and gif the cauſe movis of dett or of fede, or of ony othir ſingular cauſe he ſuld call counſale, and inquere how and quhare, and in quhat place, and for quhat cauſe, and of quhat tyme, and all the circumſtancis, and gif the Prince may be ony way get knawlage of other pruf or witnes, or othir pruf be inſtrument or obligacioun, or to draw out of the party be inquiſicioun or confeſſioun, and othir maner of prufis. And gif the Prince may perſaue be ony way that ony knaulage may be gottyn be ony way of the warld, the Prince ſuld nocht thole paſſe bataill. Or ſuppoſe na witnes war, bot anerly that the party allegit witnes, ȝit ſuld he aſſigne day till produce thai prufis before the juſtice ordinare; ffor quhen pruf is offerit, or allegit, all wage of bataill is ſlokit, be all lawis of canon and of ciuile.

To the Thrid reugle and doctrine of battaill in Liſtis is this: That the Prince in na caſe ſuld juge bataill to be, bot quhare thare is na prufis allegit na producit, and that is law commoun and reaſonnable cuſtum;

bot he ſall ſuere, be his faith, that his cauſe can nocht be prufit in na way bot be his perſoun.

The Ferde doctrine teching and reugle of bataill in barrieris is: That a Prince ſuld haue gude counſale to ger propone before him the maner of the appellacioun, and the cauſe and occaſiouns that the Appellour allegis in his appellacioun, and gif him thinkis reſonnable the cauſe of the appellacioun, he ſuld admytt thame to the bataill; and gif thai war nocht reſonnable, ſloke it out, and geue na conſent tharetill, na tholaunce; ffor gif fulis, throu thair foly, be ſa daft that thai wage bataill for lytill, evyn as to ſay, Quhethir growis better wynnis in Burgoyne or in Gaſcoyne? or, Quhethir is thare fairar ladyes in Florence or in Barſalongne? or, In quhat countree is thare beſt men of armes, in France or in Lombardy? And the ta-part caſt gage of bataill on the tothir, apon thir grete weris of lawe; or to ſay, his hors runnys faſtar na his; or, That his hors is better na his, or ſyk lyke thing; or, That he lufis his lady better na he dois; or, That he dancis or ſyngis better na he dois, or for ſyk maner of tromperys; a Prince ſuld nocht juge na thole bataill to be, bot he ſuld, before the peple, in preſence of his counſall, punyſe ſyk trompouris, that otheris tuke enſample thareby in tyme to cum, to gage bataill for ſik fule cauſis.

The Fyft doctrine is: That for na wordis of hete, and ſudane ire of chaude cole or of chaude mellencoly, na injuriouſe langage, thare ſuld na Prince thole na conſent gage of bataill in liſtis to pas; for wordis may be ſaid for hete, or for brethe, or for gude wyne, or othir wayis in lichtnes, that ſone efter he may repent: bot and the wordis be injurious and diſhonourable, crimynouſs or defamatouris, and he perſeuere in his outrageous langage, and lykis nocht till amend; bot ſtand in his purpos efter that the ire ſalbe paſt, ellis the Prince ſuld nocht juge bataill to be: ffor gif he dois, he jugis again the Lawis writtin opynly.

The Sext doctrine is: That becauſe thare is ſum men ſa hichty hautayn and orguillous and full of ſurquedry, that thai haue na traiſt, na fyaunce in

God na his Sanctis, bot in thair awin propre pyth and vertu of corps and ſtrenth of membris; na has na will; na thocht on God to mend thair myſdedis; na to tak counſale at gude men of lyf and deuocion; na to mak gude ordynaunce for thame ſelf, ſuppoſe the Prince ſuld the bataill to be tholit to be done to the vttereſt: And tharfore the King ſuld aſſigne certane day of bataill and houre to the Appelloure, and he ſuld ger ſchaw him the grete perile in the quhilk he puttis him in baith of body and of ſaule, and monyſe him, and exhort him on Goddis behalf, that all before that euer he ſchape him for horſe, harnais, na othir prouiſion for the bataill, that firſt he ſchape him to ſe for a gude Confeſſour, that be a gude wiſe clerke, wele letterit and wele inſtruct in the faith, and of gude counſale and conſcience, that he may diſcharge his conſcience to, and ſchrive him wele, and put his ſaule firſt in gude eſtate, and his gudein ordinance, as he wald mak his teſtament to ga to dede, and as wyſe man aw to do: Quhilk gif he dois nocht, the King ſuld ſay him, " That ſen he traiſtit nocht in Goddis help, he ſuld nocht traiſt that he war a gude Criſtyn man, and that he ſuld haue the leſſe fauour of him;" and than ſuld he ordane him a term within quhilk he ſuld put him in gude eſtate of the ſaule to Godwart, and ſyne ſpere, how thai had done at thair Confeſſoure, and ſa ſuld he do to the tothir: And this is a takyn that a Prince is wyſe, and lufis wele God, that begynnis at him to diſpone all his gouernance and dedis.

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Fol. 81. b. HERE SPERIS THE DOCTOURE QUHAT THINGIS EFFERIS TILL ALL GUDE PRINCE TO DO, AND QUHAT SULD BE IN THAME.

AS now ſen he hes ſum part declarit quhat properteis ſuld be in ane Emperoure, now will he declare quhat properteis a gude King ſuld haue in him: that is the maiſt hye dignitie efter the Emperoure. And ȝit will oure maiſteris ſaye that the name of King is mare na the name of Emperoure be excellence; ffor oure Lord Jheſu Criſt in this erde here callit him nocht Emperoure, bot tholit to be callit King of Kingis and Lord of Lordis, as our Haly

Writt beris witness. And alſſua he was callit a Kingis Sone: ffor he is callit in Haly Writt the Sone of David King; and that ſais Clerkis that he is of Kingis be the grettar excellence of lynage. And ȝit alſſua Sanct Peter menyt to his teching, that the name of King was mare excellent na the name of Emperoure, quhen he ſaid till his diſciples, That thai ſuld be ſubgettis till all creature humayne for the honoure of God ȝour King, and ſpecially till all Kingis for the honoure of him, as to the hieſt degree and maiſt excellent. And this approues the Pape Gelaſius, &c.

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And trewly I ſay, and he kepe wele thir termes, he is a worthy Prince, and worthy to be a King, and till haue ſuperioritee and ſoueranitee, and victory of his fais. And tharefor the Doctour ſettis here certane poyntis of doctrine touchand a ȝong Prince, in Ryme, quhilkis ſpekis thus: A King that will be ane worthy werryoure, he ſulde be wiſs, faire, and curageous: And that he be Lord of his ſubjectis, asto the Quaile the Sperehauk; and that he be miſericorde and rigorouſs in juſtice, as caſe requeris; and that gif he will be wele fortunyt in armes, be ay firſt. Fol. 83. b.

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Item, a Prince or a King ſuld nocht oure lichtly trow all talis na ſudayn tydingis; ffor mony learis oft tymes flechis lordis with falſe talis, and ſettis thame in wrang and euill purpoſe. And that is oure grete perile in princis and grete lordis, to geue ſudane credence till ony mannis tale, quhill he war wele informyt of the ſuthfaſtnes: And he ſuld be wele and ryply aviſit, or that he write to the Pape ony materis, or till ony ſtrange Princis, for ony lycht mennis counſailis, or ony ſmall wrechit mannis. And quhen he wrytis, his writtis ſuld be wele and ſtatelyke deuiſit, and dytit be wiſe Clerkis, and men of counſale, and expert in the lawis and purpoſe lyke, and ſyne be notable gude wrytaris as efferis; bathe to the ryaltee of him that ſendis the writtis, and of him that thai wryttis ar ſend to; and ſuld wele auiſe for Fol. 84. b.

quham he wrytis, that thai be worthy perſouns, and alſſua for quhat thing he wrytis; that it be nocht a wrechit thing that he wrytis for; and als that his peticioun be bathe rychtwiſe and honourable; ffor quhen Princis prayis for vnworthy perſouns, God is offendit and diſpleſit thareat. And ſyne the Pape or Princis that he wryttis till, will hald him for ane vnwiſe Prince that the lettres ſend for ſik a perſone, and will nocht ſa gladly grant him his aſking in tyme to cum. And thus ſall the renoun of a Prince pas oure all the Criſtyndome, and geue him loſe and honour that excedis all warldis richeſs, throu the quhilk he ſal be priſit and redoubtit bathe with fais and frendis, and haldin for wiſe Prince; and ſyne ſall he be luſit of God, and wyn throu that the joy of Paradiſe.

And ȝit mare, ſuld a King be temperit and meſſurit in his conuerſacioun, and repair amang folk, in placis public, our oft tymes; ffor ony thing that Commouns ſeis oure oft thai priſe all the leſſe. And quhen it is ſeldyn ſene it gevis folk in mare grete deſyre to ſe it agayne ay mare and mare; and for this cauſe the grete Souldane of Babilone cummys bot thriſe in the ȝere in publik audience furthwart, and than quhen he cummys furthwart, on thre feſtuale dayes, he cummys rydand with ſik a ſtate and ſolempnitee that all the peple deſyris and preſſes the mare to ſe him, na he rade euery day, or euery wolk or moneth; bot gif it be quhen that he rydis in werefare, and than all his peple and cheualrye may ſe him.

And ſuppoſe I mycht ȝit compile and gader togedir mony Vertues and properteis that ſuld be in a Prince, and als mony thingis of Myſgouernaunce that he ſuld eſchew: Bot in gude faith the Doctour ſais, that he was ſa irkit of wryting, that he mycht nocht as now na mare tak on hand as to put in this Buke of Bataillis; bot and God geve him lyve dayes, he ſais, in his concluſioun of his Buke, he ſall compile a Trety of propereteis of Gude Condiciouns bathe of Temparale men and of men of Kirk, that ſall be gude and prouffitable for all men, that on lukis bathe langand the gouernaunce of thair office and digniteis, as may be compylit be the foundement of Haly Writt, and eſter the Lawis writtyn. Bot here he prayis to God mekely that he ſend grace and gude gouer-

naunce to the Prince that he has compilit this wrytt for, and maid this Buke till, that is to ſay King Philip* of Fraunce, and geue him grace ſa to reule his realme, and his ryall mageſtee and eſtate, that God be payit of him, and bring him till his euerleſtand joye of Paradiſe at his ending, and all his frendis and wele willaris. IN NOMINE PATRIS, ET FILII, ET SPIRITUS SANCTI. AMEN.

Explicit Liber Bellorum, ſed potius Dolorum, ut reſcitat Doctor in pluribus, etc.

No. II.

HERE BEFORE ENDIS THE BUKE OF BATAILLES, AND HERE EFTER BEGYNNYS

The Buke of the Ordere of Knychthede.

[THIS PORTION OF THE MANUSCRIPT, FROM FOL. 85, TO FOL. 103, IS CONTAINED IN THE PRESENT VOLUME.]

* [It will be observed, that in the Prologue or dedication, at page 64, this "Buke" was addressed by the Author to Charles the Sixth, King of France.]

No. III.

Fol. 103. b. HERE ENDIS THE BUKE OF THE ORDRE OF KNYCHTHEDE; AND BEGYNNIS THE BUKE CALLIT

The Buke of the Gouernaunce of Princis, Etc.

HERE BEGYNNYS THE TABLE OF THE BUKE OF THE GOUERNAUNCE OF PRINCIS.

AND firſt of the Prolog of the firſt fyndyng, and interpretacioun of the ſaid Buke out of diuerſe langagis, etc.

Item, Of the firſt Piſtle ſend fra Alexander till Areſtotil to aſk him counſale of the Gouernanuce of Perſe new conqueſt; and of the form of the Epiſtle, and of his Anſuere.

Item, Of ane othir of thé Anſueris of Ariſtotle till Alexander; and the forme of the Epiſtle ſend fra Ariſtotle of his opynion.

The Firſt chapiter is, How thare is four maneris of Kingis. 1
How auarice and fule largeſs ſuld be eſchewit in a King. 2
How Princis and Kingis ſuld ſett them for gude renoun here. 3
How thai ſuld eſchew all outrageous carnall luſtis and appetitis. 4
Quhat kynde of ſapience efferis to Kingis, Princis, and grete Lordis. 5
Quhatkyn habyt anournement and clething thai ſuld haue. 6
How Kingis and Princis ſuld punyſe myſdoaris, and honour gude men. 7
How thai ſuld haue in thame juſtice and equitee with merci. 8

Quhatkyn pleſance, deduytis, and recreaciouns Princis ſuld tak. 9
How punycioun ſuld be maid efter the caſe and ſtate of perſons. 10
How Princis may be lyknyt to the dew of the hevyn. 11
How Kingis and Princis are of the ſamyn nature with ſymple men. 12
How thai ſuld delyte thame in bukis of ſtories of Vertues and Vicis, and of othir honourable dedis of alde Anceſtry, and of wiſedome. 13
How thai ſulde kepe gude faith and lautee till all Mankynde euer. 14
How Princis ſuld found ſcolis and ſtudyes of ſciences in thair contreis. 15
How thai ſuld nocht gouerne thame be women, na trow thair counſale. 16
How thai ſuld nocht traiſt anerly in a medicine, but ma. 17
How Princes ſuld gouerne thame be a wyſe Clerk, expert in aſtronomy. 18
Off the ſcience of aſtronomy, and of the diviſioun of it. 19
How Princis ſuld atoure all thing tak kepe to thair hele. 20
How and in quhat maner thai ſuld gouerne thair hele keping. 21
Here declaris the Philoſophour certane documentis of medicyne. 22
Here declaris the Philoſophour certane ſecrete documentis of medicyne. 23
Here declaris he the four rathis of the ȝere, and firſt of Ver. 24
And firſt of the kynde of the ſeſoun of Somer. 25
And ſyne of the third ſeſoun that is callit Herviſt. 26
And ſyne of the nature of the Wynter. 27
Quhat thingis fattis or lenys men maiſt. 28
Here declaris the Philoſophour ane othir poynt of medicyne. 29
Quhat kyndis of metis ar beſt for man. 30
Off ſyndry kyndis of wateris, and thair naturis. 31
Off ſyndry kyndis of wynis, and thair naturis. 32
Off bathis and ſtuphis [ſtoves], and thair gouernaunce and proffittis. 33
Quhat juſtice efferis till a Prince or a King. 34
How a Prince or a King ſuld ken himſelf. 35
How Kingis and Princis ſuld gouerne be grete counſale. 36
How the Man is maid of the four elementis. 37

How Princis ſuld haue diſcrete Secretaris. 38
How thai ſuld have diſcrete and traiſt meſſageris. 39
How the Prince and the Peple are comperit till a gardyn. 40

EXPLICIT TABULA DE REGIMINE PRINCIPUM.

HERE BEGYNNIS THE BUKE CALLIT THE BUKE OF THE GOUERNANCE OF PRINCIS, THAT IS CALLIT THE SECRETE OF SECRETIS, MAID BE ARISTOTYLL TILL ALEXANDER THE GRAND: AND FIRST THE PROLOUG AS IT IS CONTENYT IN THE FRANCH BUKE.

PROLOGUS.

HERE declaris the Autour of this Buke that a clerk, callit Fair Patrix, wyſe in all langagis fand in Grece, kepit within a temple, callit the Temple of the Sonne, (the quhilk the noble philoſophour Eſculapius had gert mak,) this Buke of the Secretis of Ariſtotle in language of Grew; the quhilk he tranſlatit out of Grew in the langage of Caldee, the quhilk was quhilom the langage of grete Babyloyne, and now is the langage of grete Inde; and ſyne, at requeſt of the King of Araby, he tranſlatit it off the langage of Caldee in his langage of Arrabyk. And ſyne, efter that mony a ȝere, ane othir grete clerk, callit Philippus, tranſlatit it out of Arabyk in lang Latyne, and ſend it till ane reuerend Fader in Criſt, and wyſe prelate, noble and honourable Sir Guy de Valance, Biſchop of Tryploun: And as beris witneſs be thair alde ancien ſtories, the worthy and noble Philoſophouris in thay tymes, that als lang as Alexander le Grant had with him Ariſtotil the wyſe clerk, he paſſit throuch and vencuſt all realmes, and all his inymyes, throu the mekle prudence and wiſedome of that noble Philoſophour and throu his counſale. And quhen he mycht no mare trauaile with him, he ſend him ay betuene Lettres and Epiſtlis, how he ſuld gouerne him in all his dedis and grete materis. And at the laſt, quhen he ſaw he mycht nocht for elde langſumely be nature leſt, he compilit this Buke to be a reugle of Gouer-

naunce till him euer mare quhill he lyvit, and ſend it till him with grete regrate and lamentacioun, that he mycht no mare be with him, ſa mekle he lufit him, for cauſe he was his Maiſter and his techour euer fra his begynnyng of barnehede till that tyme, and with him in his conqueſtis. And ſyne was this ilke Buke tranſlatit out of Latine in the langage of Romaine, nocht all hallely bot alſmekle as thame thocht nedefull and ſpedefull to the Gouernance of Princis. And tharfore the noble Philoſophour ſaid in his counſale geving till Alexander, that it was nocht ſpedefull that this Buke war till all men publiſt, bot anerly to the ſecrete counſale of Princis, and of grete Lordis, and nocht to Commouns; and to rede it oft tymes before thame, to tak, as myrour ſchawis the faultis and the ſuthfaſtnes, enſample, and doctrine of gude lyfing, and formable as efferis to thair honour and prouffit, and of thair ſubjectis. For it is nocht ſpedefull that popularis wit the ſecrete of Princis, na Lordis gouernance, na the reuglis of thair Ordre; and thairfor is the Buke callit THE SECRETE OF SECRETIS OF ARISTOTIL, ordanyt for document and teching of Gouernance of Princis.

HERE DECLARIS HE HOW ARISTOTLE RESSAUIT A PISTLE SENT FRA ALEXANDER till him in his grete age, to aſk counſale, quhen he had conqueſt Perſe, Quhethir he ſuld deſtroy and ſla all the folk of that land, and peple it with others? becauſe that thay war perilouſe to gouerne, and ſubtile, and full of mychti maliciouſe engyne of conqueſt, for the quhilk he dred thair ſubtile malice.

FORMA EPISTOLE ALEXANDRI REGIS MAGNI AD ARISTOTILEM.

TILL ane maiſt noble and worthy Lord of Juſtice, I ſignify to thy prudence, that I haue foundyn in the land of Perſe a kynde of folk rycht haboundand in richeſs, and of lytill vnderſtanding, ſettand thair ſtudy to mak conqueſtis of realmes, and deſyrand till haue lordſchip atour othir men; ffor the quhilk cauſe, that we can nocht fynd to be ſeker of thame, we haue tane to purpoſe to put thame all to dede; bot bydand to haue thy counſale thareto, be wrytt in lettres; the quhilk counſale we will kepe and fulfill at the vtteraſt.

HERE FOLLOWIS THE ANSUERE OF ARISTOTIL TILL ALEXANDER IN EPISTIL.

ALEXANDER, gif thou may change the nature of the erde, the water, and the aire of that regioun, and the diſpoſicioun of the citeis of the landis of Perſe, than counſale I that thou do thy will hardily; and gif thou may nocht do as foreſaid is, ſla thame nocht, bot gouerne thame in all gudelynes, with clemence, benignitee, and ſueteneſs, put honour to thaim, and graciouſly demayne thame in graciouſe juſtice and equitee; the quhilk gif thou dois, I traiſt, that with the grace of God, that thai ſal be gude ſubjectis to thé, and ſall gouerne thame at thy pleſaunce and commandement: ffor than for the lufe that thai ſall haue to thé for thy nobleſs, thou ſall haue the dominacioun apon thame with peis and tranquilitie.

The quhilkis lettres the Prince reſſauit with benignitee, and fulfillit his counſale vtterly; throu the quhilkis thingis the peple of Perſe gafe ſik a luferent till Alexander, that thai lufit him better, and was mare obeyſand till him, na ony othir pepele of ony of his othir conqueſtis.

HERE FOLLOWIS A PISTLE SEND FRA ARISTOTIL TILL ALEXANDER excuſand him for ſore elde and waykenes he mycht na mare byde with him na hald the court; and tharfore he ſend him a Regement in wrytt, how and in quhat maner he ſuld gouerne him ay furth; the quhilk begynnis in this maner as efter folowis:—

ALEXANDER, faire Sone, glorioufs Emperour, the Souerane precioufs God Almychty mot confirme thé, and ſend thé knaulege to fauour the wayis of vertu, and of veritee, and that he wald refreyne in thé all beſtiale appetitis, and that he wald illumyn thyne engyne, and conferme thy ſpirit of thy gouernaunce till his honour and ſervice, honourably to be reſſauit as efferis. And I have vnderſtandin, how thou deſyris that I war with thé; and that thou ſais thou art amaruailit that I may abſtene fra thy preſence; thinkand that I am not ſa beſy and diligent of thy

gouernaunce as I was wont to be: And be this cauſe I haue vndertane to make litil Reugles callit Cannonet, that is to ſay, A lytil buke, the quhilk ſalbe as a balaunce in the quhilk thou ſall payſs all thy werkis in; and to be a ſupplee to thé in my abſence, rycht as I war preſent: &c.

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XL.—CAPITULUM.

HERE DECLARIS THE NOBLE PHILOSOPHOUR HOW THAT THE SUBJECTIS OF PRINCIS THAT AR THE VPHALD OF THE WARLDE, AR COMPERIT TILL A FAIRE GARDYN, OR TILL A LORDIS TRESOURE, AND THAT THAI SULD BE KEPIT AS TRESOURE. Fol. 129.

ALEXANDER, faire Sone, ȝit will I that thow witt, that thy ſubjectis ſuld be kepit as thy treſouris, ffor thai ar thy treſoure. For thai may be comperit till a Lord that has a faire and gude gardyn quhare thare is grete quantitee of fruyte treis, herbis, and othir greſis, richeſs, and nedefull till mannis behufe, the quhilkis ȝerely and contynualy beris grete plentee of fruytis for mannis ſuſtenaunce quhen thai ar well grathit, ſcroubbit, and demaynit, and wele gudit, kepit, ſuſtenit, and gouernyt at rycht, and ſuld be wele ſene to, and ſocourit at thair nedis. And kepit wele in gude reugle of juſtice and ſaufit fra injuris and oppreſſins, and that thare be bot thou allane gardener upon thame, and nocht mony maiſter gardenaris; ffor quhare mony maiſter gardeneris ar the gardyn is nocht commounly all prouffitably gouernyt, the quhilk ſuld be of gude gouernaunce that ſtent him nocht to ſpill thy treis, na gader thy fruytis, that is to ſay, thy ſubjectis gudis wrangwiſely; and ſa may thy realme leſt, and be wele defendit and conſeruit, ſa that thou kepe thé nocht to haue mony diſpenſaris in thy gardyn, that is thy realme. Ffor quhy, for couatiſe and gredynes of thy fruytis, thar may enter corrupcioun in thy gardyn, and ſyne apon thyſelf, quhen ilk ane preſſis oure otheris to be maſteris of thi gudis, and of thy counſaile, and thi gouernaunce. Bot thare is mony that will hecht and ſay thai ſall do wele, and